NATURES EXPLICATION AND HELMONT'S VINDICATION.

OR

A short and sure way to a long and sound Life:

BEING

A necessary and full Apology for Chymical Medicaments, and a Vindication of their Excellency against those unworthy reproaches cast on the Art and its Professors (such as were *Paracelsus* and *Helmont*) by *Galenists*, usually called Methodists.

Whose Method so adored, is examined, and their Art weighed in the ballance of sound Reason and true Philosophy, and are found too light in reference to their promises, and their Patients expectation.

The Remedy of which defects is taught, and Chymical Medicaments discovered for the effectual cure of all both Acute and Chronical Diseases.

By *George Starkey*, a Philosopher made by the fire, and a professor of that Medicine which is real and not Histrionical.

London, Printed by *E. Cotes* for *Thomas Allsop* at the two Sugar-loaves over against St. *Antholins* Church at the lower end of *Watling-street*, 1655.

NATURES EXPLICATION
AND
HELMONT'S VINDICATION.
OR
A short and sure way to a long and sound Life:

BEING

A necessary and full Apology for Chymical Medicaments, and a Vindication of their Excellency against those unworthy reproaches cast on their Art and its Professors (such as were Ezechiel and Helmont) by Galenists, usually called Methodists.

Whose Method so adored is examined, and their Art weighed in the ballance of sound Reason and true Philosophy, and are found too light in reference to their promises, and their Patients expectation.

The Remedy of which defects is taught, and effectual Medicaments discovered for the effectual cure of all both Acute and Chronical Diseases.

By George Starkey, a Philosopher made by the fire, and a professor of that Medicine which is real and not Histrionical.

London, Printed by E. Cotes for Thomas Alsop at the two Sugar loaves over against St. Anthony's Church at the lower end of Bearing-street, 1677.

To the Right Honourable

ROBERT TICHBURNE,

Lord Maior of the famous City of LONDON;

George Starkey a Philosopher by the Fire, wisheth all temporal and eternal felicity.

RIGHT HONOURABLE,

IT may be wondred at by many, and censured by some, that I to your Lordship so very a stranger, should be so bold as to presume this Dedication; and your Honour may perhaps account it as strange, if

not rash, that without pre-acquainting your Lordship, I should so venturously undertake to do it. The slander and censure of others I shall let pass, as not esteeming either the applause or censure of the vulgar, which is as uncertain and as changeable as the winde: But for your Lordships dissatisfaction, which I only imagine may be caused by this Dedication, from him who is meerly a stranger to your Honour; for removing of that, let me only crave your Lordships patience, and I doubt not, but to give such rational excuses of this presumption, as may reconcile your Honours (not offended, but perhaps somewhat amused) thoughts, to-

ward your unknown, but cordially honouring servant.

First therefore let me assure your Lordship, that it was not my own motion, that incited me to present your Honour with this Tractate, (although the worth thereof may deserve an honourable Patron) for I was sensible what boldness it might be esteemed, for me so unknown to your Honour, to dare to engage (as I may say) your Lordship in my quarrel, by calling on your Honour to patronize a Polemical discourse; on which ground, and for which reason I intended to let it pass without any Dedication, till at length I was perswaded, by a good friend, one in command at present

in the Army, to do what here I undertake, be convinced by his solid arguments of the conveniency of the same.

Among which Arguments the most commanding was, when he upon his knowledge of your Lordships inclination, having been long acquainted with your Honour, assured me how great a lover of Ingenuity and Art he had ever known you, and by reason of your accomplished parts, how competent and able a Judge of the same: which was an unanswerable inducement to me, to take the boldness of presenting this to your Lordship, as to an able person to censure the same according to its worth and deserts.

Hereby

Hereby (Right honourable Sir) I shall give a greater lustre to the truth for which I contend, when I submit and prostrate what I have done, to yours Honours judgement for censure, and at your feet for patronage, confiding so to the truth of what I have written, as to assure my self, and promise your Honour such a foster childe, as will never shame its Patron; and doubt not, but so long as the Art of Medicine shall continue in esteem, which will alwaies be, so long as it is of use, this short discourse will live with credit, and where-ever it is preserved or kept, there it will make mention of your Honours worth and desert, and will prove a more clear and lasting monu-

monument, then any Statue of brass or Marble. For, My Lord, I am past doubt assured, that this small Treatise will be in esteem not in England only, but in other Nations, as being drawn out of the fountain of most undoubted experience: in which though I am severe in reproving common abuses, yet is it not without cause, as if your Lordships most weighty affairs will permit you so much leisure, as to look into the Epistle following, and the Book it self, you will see most evidently.

'Tis not (my Lord) all our Doctors (but only such as are so qualified, according to what I reprove) that I tax, and seek to reclaim; for several among them

(many knowledge) are Chymically given, as namely Doctor Ridgely, Dr. Gurdane, Dr. Goddard of Oxford, Dr. French, Dr. Bathurſts, Dr. Currar, and many others, who have choſen the Chymical for the true way, and would wholly reject the other, were they but (Arcanorum Adepti) Maſters of thoſe ſecrets which are taught and preparable by true Pyrotechny, after which they ſeek ſeriouſly and ſedulouſly: only ſome thinking all Art with them already, defend their Method, againſt their knowledge and conſcience.

My Lord, who can be a fitter perſon for this Dedication then your ſelf? whoſe office cals upon you,

you, and whose power enables you to minde these things here within your Honours Jurisdiction, whose vigilancy and care in your place hath been already eminent in reforming several abuses in this City, which by being so long undisturbed, could almost have claimed prescription, (were it not that what is unrighteous cannot claim prescription) but the subject of my ensuing discourse is a discovery not of an abuse of selling Beer, for which if a man give a halfpenny too much, he is only so much the poorer, and that is all, but it concernes the precious life of thousands, and their health, a thing so much beyond estate, that skin for skin, nay all the world (if a man had

had it) oft times would be give for to save the same.

This as it is of high concernment to the sick, so ought it to be the principal care of the Magistrate to see that nothing be maintained under colour of Law, that may really prejudice, and indanger the life and health of any. In vain are men secured from injury done to their goods, estate, credit, and liberty, while the most precious of all, their lives, are monopolized, and by colour of Patent, bought and sold. Our Doctors, (I mean the major part of them) maintain a method of medicine, which I impugn; the Controversie concernes the way of restoring diseases safely, speedily, and certainly,

ly, in which your Honour, as a chief Magistrate, is nearly concerned, in vain are theeves and enemies provided against, if a Method be by authority confirmed and defended, which is of more dangerous consequence as to killing of many actually and immediately, of more by not restoring such diseases, which may easily be restored, were but the right way of Medicine allowed and incouraged.

What their Method performes is obvious to, and the by-word of the veriest rusticks in the Nation, and the reason why more cannot be expected from that Method, is because it is erroneous and defective, dangerous and impotent, partly lame and ridiculous, partly lamentable

mentable and desperate: To this I
Method as a remedy of its de-
fects, I have opposed the way of
curing and restoring diseases by
powerful Medicaments, which are
adequate remedies to the causes
of the same, and have hazarded
the cause in hand, and my re-
putation on the trial, if they dare
to take me up: But I expect a
more churlish answer (by club,
or fist Arguments) that they
will endeavour to suppresse what
they cannot overcome, against
which violence I humbly entreat
your Honours interposition, in lieu
of whose protection, in what cau-
ly is just, and Christian, I pro-
mise that if they will contend with
me,

I will ingage on these grounds, That whatsoever they shall agree to give me for every Cure, I will forfeit twice as much for every one not cured in the time agreed on; that is, in all Feavers continual, Fluxes, and Pleuresies, in four daies; in Agues (not Hyemal quartanes) in four fits, in Hecticks and Chronical diseases in thirty (at most forty) daies, (now under continual Feavers I comprehend Calentures, small Pox, Measles, &c. which are of that head) provided they will be upon the same lay with me in as many Patients as I have for my share, which let them be divided by tens, they to divde one ten,

and

nd I another, and alway the vider to have the five Pati- nts which the chooser leaves; I ill engage to perform all my res without bloud-letting, pur- ing by any promiscuous Purge, r vomiting by any promiscuous omit, that is, which will work n all indifferently sick or no, ithout Vesication, or Cautery, ithout making any issue, or urious rules of diet, without lyster or Suppository; and let em perform their cures how ey can, by choosing one or ore (nomine omnium) to aintain the contest; and if I ave the combate on these terms, et me be suspended from ever

practising,

practising as a vain-glorious bo
ster, and if they win of me,
will recant my opinion with th
greatest both solemnity and ignomi
ny they can devise to enjoyn me
to.

This as a tryal of Art or skil
is the true Touchstone by which
I shall stand or fall if they please,
but I fear they will not eng
gage, some of them knowing th
by my Medicaments (besides my
own practise) one in Town here
cures more annually, then any
of their Colledge, the man
known man for honesty and
ligion, and several others both
in this City and the Country,
whom I can call for testimonies
of

the safety and efficacy of these Pyrotechnical remedies, who by my directions cure many safely and certainly, seldome missing the final cure, ever giving ease, unlesse the fickleness of the Patient, or his extreme weakness before administration hinder the same; but I fear to be too troublesome to your Lordship, whose serious affairs will scarse permit you leisure to peruse a tedious Dedication: which mature consideration cals me off in time, and commands me to make excuse for being already (I fear) too long, only I beseech with your pardon your acceptance of this small present, as

a an

an acknowledgement of your Ho-
nours worth and virtue, and
an expression of that esteem
which he hath of your Lordship
whereby

My Lord,

Your Honours real though

undeserving Servant,

Geo. Starkey.

To the ſtudious lover of Truth and ſedulous ſearcher after Natures ſecrets, George Starkey *(a Philoſopher by the fire) wiſheth all ſucceſs and felicity.*

THis Apologetical Diſcourſe ſtudious and courteous Reader, muſt expect to meet with three ſorts of men, and will finde various entertainment from each ſort of them.

Firſt, Some who are concerned in this quarrel, and will think themſelves much engaged by it; ſuch are thoſe who

are by this ſhort diſcourſe reproved, and will be apt to complain, that I am too invective and ſatyrical againſt them.

To whom I anſwer, that the diſcourſe is indeed polemical, but the firſt that entred the liſt were themſelves, whom becauſe they bid defiance to the truth here aſſerted, with heaps of reproches on ſuch who were eminent in this Art (here defended) I was bold to meet, & to ingage conflict with al, and let them not complain, if they meet with ſhot for ſhot, and blow for blow. 'Tis true, a milde anſwer putts away wrath, but that is wiſdome where the wrathful party and his anger

is to be regarded, but where equal terms are, there I know no reaſon, but a fool may be anſwered according to his folly. *Paracelſus, Baſilius, Valentine, Quercetan, Suchten, Phædro, Helmont, &c.* were men for learning and worth as eminent as any the moſt eminent chiefetains on the adverſe ſide; and though of Artiſts I confeſs my ſelf the meaneſt, and moſt unworthy to encounter, yet ſo far as concerns the controverſie in hand, I will not give back an inch for the ſtouteſt of the contrary party.

Are they Phyſicians by profeſsion? ſo am I, educated in the Schools as well as they,

graduated as well as they, nor was my time idly ſpent, but in the Tongues and courſe of Philoſophy uſually taught, in Logick and other Arts read in the Schools, though I will not boaſt my ſelf into compariſon with any, yet if any be deſirous to aſſay what I am therein, I ſuppoſe I ſhall give ſuch an account as not to render my ſelf the repute of an idle miſ-ſpender of my time and years.

'Tis not becauſe I never read the uſual Philoſophy, that I do not embrace it, nor becauſe I am a ſtranger to the uſual Method of Medicine, that I ſpeak and write againſt it, and

rather choose the true Chymical way then it.

For the vulgar Logick and Philosophy, I was altogether educated in it, though never satisfied with it; at length *Aristotles* Logick I exchanged for that of *Ramus*, and found myself as empty as before: and for Authors in Medicine, *Fernelius* and *Sennertus*, were those I most chiefly applyed my self to, and *Galen*, *Fuckſius*, *Avicen*, and others I read, and with diligence noted, what I could apprehend useful, and accounted this practical knowledge a great treasure, till practical experience taught me, that what I had learned was of no value,

lie, and then was I to seek for a new path, in which I might walk with greater certainty, and by Gods blessing, by the tutorage of the fire, I attained true Medicines taught obscurely by *Paracelsus*, but only explained by labour and diligence in the Art of Pyrotechny.

And that I am a little severe in reproving abuses in the common way committed, I appeal to themselves, if what I write be not rather too milde then too invective, if so be that what I reprove be true, and that it is true all the world knows, and my Reasons to prove my charge will

ſtand firm, till by ſome of their champions overthrown, which I doubt will never be.

I would ſome of their ſide would dare to enter into the liſts and maintain (if poſsible) their rotten building, their declaimed Method, to whom I ſhall give a ſhort ſurvey of his task.

That all Diſeaſes (in kinde) are curable; that I affirm, and they deny.

That the vulgar Medicaments according as they are allowedly prepared, are not true Medicaments, for want of a right Philoſophical preparation.

That

That he that is a Master of true Medicaments, may cure any Disease, safely, speedily, and certainly, without Vesications, Fontinels, Phlebotomy, Cathartick or Emeticks.

That all Feavers continual may be cured in three daies, or four at most; and also Pleurisies; and he who cannot do that ordinarily, without bloudletting or purging, is no Physician.

That all Agues, yea though Quartans, may be cured in three Fits, four at most, unlesse that some Hectical addition be, and make the disease harder of cure, or the extreme debility of the Patient

tient make him not capable of so speedy recovery, and yet so in no long time may the Disease be restored.

That salivation in the Lues or Tubbing is a dotage, and that that Disease may be cured though old (in few weeks) without either.

That Gonorrhœa's, though virulent, may be cured by killing the venome, by antidotary remedies, in few daies, without any purgation, save by urine and a gentle sweat.

That all Fluxes, though bloudy, may be cured in three or four daies, without any Clyster,

Clyſter, or Purge, or the like, by appeaſing the inraged Archeus of the place, which is ſoon done, and the peccant occaſional matter, will be avoided by urine, and ordinary ſiege, as alſo by gentle ſweat inſenſibly.

That the true preparation of all Vegetals, takes away all the purging virulency, and the vomitive quality of them, except only in Opium, whoſe deleteriall quality is turned into a ſtrong Diaphoretick, curing the Cough, and all Feavers, and Agues, except of the higheſt graduation, which require as powerful

Arcana's, as the Hereditary Gout, or inveterate Epilepſie.

That Salt of Tartar volatized, or made into a ſpiritual Elixir, with any eſſential oyle, is an abſolute corrector of all vegetal poyſons (none excepted) and is therefore a key to command the ſpecifick excellency that is in any concrete of the whole vegetable family.

That this Elixir alone is a better remedy for any, either acute or chronical diſeaſe, then any preparable according to the common diſpenſatories, and therefore that way which furniſheth its ſons with thouſands

of

of other Medicines, muſt needs be the better way.

That though Opium corrected, after large ſweat, the next day cauſe vomit (with ſome only) yet it is not to be reckoned among the common vomits, becauſe firſt it works certainly by vomit with none: and ſecondly the ſame Medicine takes away the vomitive quality in all other Medicines or Simples, as Elaterium, Hellebore black or white, Cambogia, &c. as alſo the purgative venomes of Scammony, Zalap, Rhabarb, &c. and having corrected them, loſeth its own vomitive quality together with them.

That

That by mean of this key ſpecifick remedies may be had among the nobler vegetals (impriſoned (as they are) under the cuſtody of their virulency) for all diſeaſes in kinde, though not ſo ſpeedy, and as univerſal, as by means of the great Arcana's, yet with care, diligence and induſtry, the cures may be as certain and ſafe, though (in the extremeſt diſeaſes) in a longer time performed.

This is a ſhort ſummary of my following Treatiſe, which I ſhall maintain and defend againſt the moſt ſtout adverſary, that either by polemical writings, or by actual de-

mon-

monſtration, and he that will confute me, let him overthrow thoſe Aphoriſms by argument and by experiment, & *Phillida ſolus habeto.*

'Tis not unlikely but ſome captious Antagoniſt may cenſure my Aphoriſms, as oſtentatory, becauſe many of them do lay down what I promiſe to be the effect of the Art by me commended, and many of them deſcribe Medicines unknown to their ſect, and therefore ſuch which they neither do nor willingly would beleeve to be in Nature, and therefore may think to put all off with a laugh, that I ſhould challenge any adverſary to fight

on

n ground which for ought
ey know is only imaginary,
ike the ground in the Moon,
nd againſt weapons, which
r ought they will believe,
re as meerly Romantick as
he Knights Errant enchanted
ſpears, ſwords or ſhields.

To ſuch a merry Antago-
niſt, I might (as ſoon as he
ath done his laughing) re-
ly in the known verſe, fit for
he purpoſe:

Perriſum multum facile eſt cog-
noſcere ſtultum.

But I ſhall forbear any ſuch
aggravating proverbs, and come
ſoberly to argue the caſe, and

to give an account of my so doing, such as to a man rational may be satisfactory.

Go too my friend, Is not the controverted question concerning the true Art of curing diseases? you say your Art is the right, and the Art professed by *Paracelsus*, *Helmont*, &c. and commended by me, is wrong: I maintain the contrary sentence, which sentences of ours being contradictory each to other, cannot possibly be both true; I to make it appear that I am not ignorant of your way and method, oppose your Diæticall prescriptions as foppish, your Bloud-letting, Scarifications,

Vesi-

Vesications, Fontinels, either by cautery, or knife, to be cruel, needlesse dotages, so far are they from being the prescriptions of true Art.

I oppose your Medicaments as dangerous, provoking nature by their venomous virulency (as we use to say) *ad vestim*, and forcing it to play one game for all, hoping that possibly (for it is no necessary consequence) in this commotion of the Archeus, by being put into such eminent danger, it may forget its former anger, through the present fear, and in labouring to expell so dangerous an enemy,

may with it dislodge its former troublesome guest; this Art sometimes takes effect, and often it makes quick dispatch of both disease and life, and therefore is no more to be used according to true Reasons dictate, then a man or woman in an Ague or fit of the Gout is to be thrown into a river, because fear of drowning, or a sudden dangerous fright, hath been known oft to cure one, and ease the other.

I have rejected your Cordials, Coolers, &c. as ridiculous, (barely palat-pleasing) toyes, and your diet-drinks, as non-sensical, fortuitous prescripts,

scripts, your Locks, Tablets, Species, Conserves of Fox-lungs, &c. as only mimical jugling feats, to multiply your Fees, and swell the Apothecaries Bils.

Had I done no more, I know you would have replyed like Oyster-women, and sung your Triumphs with contumelies and reproaches without allowance; therefore to cut your Combs before you crow, I have propounded the true standard of being each of us judged by, and that is by our Work, the only true way of esteeming each workman.

For when I have spoken

what I can in behalf of my way and Medicaments, and you declaimed till your lungs be weary, in commendation of your Method, this at laſt will be the ſearching queſtion to both of us, What is the end of my Art, and your Method? and whether of both doth moſt good?

The end propounded to, and promiſed by both, is curing and reſtoring diſeaſes; this if your Method can do better then my Medicines, it will be applauded notwithſtanding my contempt of it, and if not, it will fall, notwithſtanding your high commendation of the ſame.

In the comparison of way with way, and art with art, which is better, it may be true, that both may be good, but I have proved your Method to be erroneous, your Art untrue, and your Medicaments to be only nominally such, but really poysons; and yet if I had done no more, you would I doubt not have recriminated, (a poor way of answering a Charge) though without any proof.

Now because I did expect from you recrimination, I have to anticipate your objection, rejected all Mercurial and Antimonial Medicaments, either

Vomitive, Purgative, or Salivative, as being ſallets for your own Apparatus, Pigs of your own Sow, adopted ſons of your own Method, as alſo all Vegetals, (ſo long as either Purgative or Vomitive) and their Oyles, ſo long as Oyles, and their Salts, ſo long as fixt; we renounce from our myſterie, and leave them to you, finding them with you, [*ut ſimiles labris lactucas*].

But if any of you ſhall ſay, that you know not any ſuch preparations as I mention, and therefore do not believe the commendations of them: then ſay I, why do you judge and

cenſure

censure an Art you know not? why condemn you and reproach Artists, while you understand not what they professe? for shame cease imitation of the Fox, and condemn not those Hens for lean, and Grapes as sowre, which are too high out of your reach.

We knew your Art both Theorically and Practically, before ever we disliked it; learn at least this candor from your professed Antagonist.

Therefore according to what we know, we come to your own doors, and dare you to combat, we defie your Clysters

sters as ridiculous, your Purges, and Vomits, and Bloudletting, as dangerous; your Issues, Cauteries, Blistering, &c. as cruell and needlesse; and in a word, your whole Method we have impugned.

Now because it may truly be replyed to what I have said, That if a cure be never so desperate, or uncertain, or cruell, yet it is good (if it may do good) to be used, provided no better way can be had, since (not only a little bloud, but skin for skin a man would be content to give to save his life.)

Therefore (and very seasonably)

nably) did I lay down the efficacy of Medicines preparable by that Art which I commend, and have instanced in those remedies which will perform my promise therein, which was an absolutely required task, for the making good of my affection.

For if my Medicines would only do what your Method would perform, as speedily and as safely, yet it were the better, as being more simple, lesse chargeable, not tying the Patient to such curiosity in diet, nor by far so cruel, as using none of all your martyrdoms and butcheries.

But

But if my Medicaments will perform what your Method accounts impoſsible, and therefore dare not promiſe, nor give hopes of, as in the cure of the Palſie, Epilepſie, Gout, Agues, Kings-evill, &c. as alſo the Lues inveterate, without Tubbing, or Salivation, in Gonorrhœa's of all ſorts, without purgation or vomiting, or detaining within doors, and will cure all acute diſeaſes, as Feavers, Fluxes, and Pleureſies, Calentures, Small-pox, and Meaſles, at the utmoſt in four daies, without Blouding, or Purging, without ſuffering the Small-pox to

fill,

kill, but by an Antidotary killing the venome, attenuating and avoiding the peccant matter by the pores, and mortifying the venomous corruptor of the bloud, not suffering the Archeus to make any purulent matter; and in all this performance, not tormenting the Patient with forbidding drink (a common cruelty in the vulgar Method) but allowing good Beer, and Wine moderately, in the most deplorable Feavers; if I say this be made good, certainly, ordinarily, and safely, then it must follow, that your Method is but a bloudy cruelty,

and

and a tyrannous cheat, no more to be pleaded for or defended, then Baal was to be pleaded for by Israel, who were the people of God.

What I have said of the Medicaments commended by me, I will hazard the cause totally upon making it good, and can give past instances if required; but if any shall undertake to combate with me, we shall not go to rake up things past, for to finde examples, but *Hic Rhodus, hic saltus esto.* If the Methodists dare to contend with me, if I do not stand contest, let me for ever be branded for a vain-

glorious

glorious boaster, and till they do that, they must never expect victory.

If their Method have done and can do what I promise by true Chymical remedies, known to me, and preparable by that Art professed by *Paracelsus*, *Helmont*, *&c.* let them take up the Cudgels and come forth; or if they will only try me, let them only give me as much for each party cured, as I will forfeit for each uncured of a thousand in acute diseases in four daies, that is, in Feavers, Pleurisies, Small-pox, Measles, Fluxes, Calentures, and Agues

in

in four fits, not Hectical, or if Quartan and Hecticall, in four weeks, provided the ſtrength be not waſted to deſpair; and if I ſlink the proof of experiment, let me be reputed what they pleaſe, and if I cure not ſix for one, I will recant what ever I have written publickly; let them do the ſame if they dare.

And as for the dangerouſneſſe of my Medicaments, which I know they will inſinuate; that is but a meer Bug-bear, by which ignorant people are frighted without cauſe, or ground, as the Jeſuites are reported to affright

their deluded Catholicks, by telling them that the *English* since the casting of the Popes Supremacy, are turned into Monsters, which those who know our Nation see to be but an invention, to keep their people under restraint, from falling into that Religion, which they call and account Heresie.

I before advised the Reader, that by the volatile Salt of Tartar all Vegetable poysons are so corrected, as not to leave the least footsteps of the same, and that without decoction, but only by digestion in a heat answerable to

the heat of the Sun, in which warmth, they in ſhort ſpace are turned into meer reall Salt, which will cryſtallize like Sugar-candy, tincted according to the concrete, and retaining ſo much of its taſte and odour, as the [*Magnum oportet*, or *vita media*] will retain.

So far then are theſe Medicaments from being poyſon, that my ſelf will take of Hellebore, or Elaterium (two churliſh poyſons) or any other Vegetal, of the moſt malignant quality, a dram at a doſe, and that on a faſting ſtomach, and faſt after it two, three, or four hours; and let any *Ga-*

leniſt

lenist do the like, and I will lay down the cudgels.

But I have sung long enough to deaf men, I shall have done with these captious Readers, and shall come to speak a word to those who are better tempered, after I have first given one word of admonition, to prevent a Critick.

And that is, if that any faults chance to escape the Presse, my leisure not permitting me to attend it, they be attributed to their true cause; one (in perusing part of this Treatise, as it was brought me by the Stationer before all

was perfected) I obſerved remarkable, and that is a large Anachroniſm, which I cannot tell if or no, it were an error of the Printer, or a ſlip of my pen; this I am ſure, it is a fault about of the bottome of the 16. page, where in ſtead of (though he *viz.* *Ariſtotle*, in many places ſeverely carped at *Galen*, (read) be ſeverely carped at by *Galen*) which was my meaning, not being ignorant of the number of years between *Ariſtotle*, *Alexanders* Tutor, who was ſon to *Philip*, the firſt founder of the *Grecian* Monarchy, and *Galen* who lived ſince Chriſt, (of whom

whom, and *Moſes* alſo he wrote blaſphemouſly enough) in the flouriſhing of the *Roman* Empire. Other faults I obſerved, and ſome may be which eſcaped by obſervation, where either a word or letter may be defective or redundant, which any candid Reader may correct with his pen, by the direction of the ſenſe: and now I come to the ſecond ſort of Readers, to ſpeak one word to them.

And thoſe are ſuch who being indifferent on either ſide, are apt to incline to that part, which hath and brings the beſt reaſon, ſuch perhaps may

at first sight blame me for too tart and Satyrical: to whom I shall answer with the Comœdian, *In dicendo is operâ plerumq; abutitur, non qui argumentum narrat, sed qui malevoli Poetæ maledictis respondet*: I do but answer their reproaches oft and betterly cast on *Paracelsus*, and *Helmont*, and many other worthy Artists in the Chymical Mystery, which if I wipe off, and shew the impartial Reader, that they are but spots in their own eyes, which causing their sight to dazle, they imagine to be on other mens garments, (which how substantially it is

proved, I appeal to the Reader) then let no man wonder, if I tax their abuses very sharply, who were wont to make faults in others, and then reproach them as if they were reall.

What I complain against in them, is no more then what several of their Apothecaries have seriously complained of to me, with protestations how they are tyred out with their Method, the effect of Medicines being such, that an honest Apothecary dare scarce appear with his Bils, because he so oft told that such, and such, and other things did not

the leaſt good, and yet they muſt provide and adminiſter what the Doctor preſcribes, though he be aſhamed after to ask his money for it, and ſeldome receives it without grudging or imprecation. On which account ſeveral conſcientious Apothecaries have been enforced through ſcruple of their trade, to renounce it, and live in the Countrey, on my knowledge; and ſeveral have lamented unto me the languidneſs of their method, and the burthen that lay on their ſpirits in the perſecution of the ſame.

That Satyrically I call them ſome-

ſometimes Mr. Doctors, as *Baſilius Valentine* (*Domine Doctor*) is not becauſe I am ignorant of the impropriety of the ſpeech, but in imitation of the vulgar, and that not impertinently, knowing the rule *ſentiendum cum Philoſophis, loquendum ut vulgus*; and therefore whoever will be critical let him ſpare his Animadverſion there, ſince I have ſaved him the pains, and prevented him.

And laſtly, I expect ſome Readers of the Hermetick family, who wil eſteem theſe lines, as true guides to noble Medicines, who I do not doubt will earneſtly

earneſtly expect to hear ſome tidings concerning the true preparation of the volatile Salt of Tartar, to operate on, and to prepare Metals and Minerals; how by it Vegetals may be prepared hath been ſhewed, which give noble Medicaments for the reſtoring moſt diſeaſes of all kinds, ſuch to wit, which are not too highly graduated, but where the caſe becomes too difficult for Medicaments of this rank, there let the Sulphurs of Mineral bodies, ſuch as Antimony, or Biſmuth, be cohobated with an eſſential Oyle, till both be brought over the Helm: this vo-

volatile Sulphur though fœtid, tum by a due circulation into an essential Salt, and then have you a remedy for most deplorable diseases, which may be further specificated with noble Vegetals, as the Artist pleaseth, and the strong odor of it by rectification with spirit of Wine taken away.

Yet the Spirit of Tartar thus volatized with Oyles, is the most languid of any, (there being several waies to perform the same thing) and each way giving more or less noble Spirits) but one is most noble, and is inferior to none, but the Liquor Alchaheſt, by which Mer-

Mercury is ſo diſſolved as to be brought into a ſweet Oyle or Salt, and fragrant, on which though the diſſolvent be coagulated, yet it is ſo noble a preparation of the ſame, as may be truly ſuccedaneous to thoſe of the higheſt liquor; thus alſo may be made the anodynous Sulphur of Venus, and the glorified Sulphur of Antimony, or of *Regulus Martis*, or of the *Metallus primus*, or of any Metalline body under *Luna*, and yet on the perfect bodies alſo, it acts by diſſolution, and gets a virtue inferior to few Arcana's; of which operations I have treated in a peculiar Treatiſe

tiſe, entituled, *The Art of Pyrotechny explained and confirmed*, &c. to which I remit the Reader, as intending ere long to publiſh it: In the mean time, enjoy theſe fruits of his labours, who is in all things to ſerve thee to his power,

Thine as his own,

Nov. 20. 1656.

Geo. Starkey.

BRITISH MUSEUM

Natures Explication, & *Helmont*'s Vindication.

Natures Explication & Helmont's Vindication.

The PREFACE OR INTRODUCTION.

CHAP. I.

WHen this question was put to a certain Philosopher, Τί κάλλιστον; What is the best thing? It was his Answer, as is reported of him, Τὸ φῶς, that is, Light: an answer in my opinion no lesse judicious then witty. Nor much unlike hereto, was that reply of him who being asked, wherefore he was

born? made this return, *Ad videndum Solem*, to behold the Sun. For verily there is nothing comfortable, but by reaſon of its participation of Light, Darkneſs being on the contrary a principle of dread and horror.

Now what viſible light is unto bodily eyes, the ſame is the light of underſtanding and knowledge unto the eye of the minde.

As then there is no ſtate ſo ſolitary and deplorable, as to defect, then the want of light; ſo is there nothing more lamentable nor deſerving pity, then ignorance and blindneſs of minde: And of all generations as thoſe were anciently reputed the worſt, which ſprang out of the corruption of thoſe things which were before the beſt; ſo when the light that is in a man once turns to be darkneſſe, how great is that darkneſſe!

As

As therefore that light is to be accounted the most desirable, and the want of it the most miserable, which concerns the soul or mind; so of all ignorance, that is the worst, which hath reference to the most noble object; & by how much the subject of knowledge is better and of more general use, by so much is the deprivement of that knowledge intolerable, and not to be rested in. Therefore as he who (not being able to intercept the light) shall prevent mens injoyment thereof by putting out their eyes, is worthily accounted most wretchedly cruell; so he who shall with-hold, or obstruct, or pervert the means of knowledge, is no less, if not far more condemnable.

And on the contrary hand, he who shall endeavour to clear those streams of that rubbish and trumpery which hath not only mightily stopt, but also notably pudled the waters of this fountain; as he attempts a work of

more publick concernment, ſo if he actually perform any thing real herein, he will deſerve no leſs of thoſe who are herein concerned (which all ingenuous men are, or elſe ought to be) then *Saul* did of the *Jabeſh-Gileadites*, who delivered them from the inſulting Tyrant, who would put out every mans right eye for a reproach unto *Iſrael*.

Now next unto that knowledge which is indeed life eternal, namely to know God the only true God, and whom he hath ſent Jeſus Chriſt; which knowledge is of everlaſting concernment: the moſt noble is that which diſcovers the Creators wiidom in the Creatures, ſo as to be able to diſtinguiſh their natures and properties, and to apply them to the uſe of Man, namely, to the reſtoring of the defects of decaying Nature, and the overcoming of Diſeaſes, which even unto lamentation do waſte and deſtroy almoſt in all

places the poor distressed members of Jesus Christ, under which many perish, being in extremity of despair exposed to a sad spectacle, comfortless to the patient, and horrible to the beholders.

These diseases and miseries, the fruits of sin, inflicted most justly from the righteous Judge, are yet curable by remedies which the Almighty hath created, for which end the Father of mercies and God of compassion hath also created the Physician, that he being an instrument of mercy, in the hand of a merciful Father, might make whole and binde up those whom the same God with his hand of justice hath wounded and broken.

This in brief is the use of medicinal knowledge, the subject whereof is in the first place, the Body and Nature of man, to know it both in its integrity and defects: and secondly, all Creatures without man, which

are to be considered, either more directly, as they tend to the affording of medicines, for remedying and preventing defects; or Collaterally, as they serve to elucidate the nature either of defects or remedies.

This Art or knowledge of all Sublunary attainments is the highest, it is the last, and bringeth up the Rear, as I may say, unto all the rest; so that though the *Geometrician*, *Arithmetician*, *Politician*, *Mechanist*, and the like, are not to be despised, yet they fall far short of that dignity which is due to the *Physician*, whose object is the most worthy of Creatures, even Man (who is made little inferior to Angels, crowned with glory and honour) under whose feet all things have been subjected; yet he for sin is laid under vanity, of which no small part are the distempers and maladies, which his frail life and weak body are subject to.

This Art or Knowledge, as it hath

had continual, and ſhall have perpe-
tual uſe among men, ſo God hath
been pleaſed to diſcover it in ſome
degree and meaſure in all Ages, that
in no generation there ſhould be
wanting a teſtimony as of his Juſtice,
ſo of his infinite and tranſcendent
Mercy, who is ready as with one
hand to chaſtiſe and afflict, ſo with
the other to ſuccour and relieve thoſe
who are chaſtiſed and corrected.

Thoſe who have been endowed
with this skill or ſcience, God en-
dowed alſo with a Heart communi-
cative; ſo that they have out of
compaſſion unto thoſe who are in
miſery, been free in the diſcovering
unto poſterity what they underſtood
herein, ſo far to wit, as might con-
duce to the ſtirring up of the ingenu-
ous to a perſonal further inquiry, and
alſo be a help to them in their ſearch
to diſcover thoſe ſecrets, which they
who were before them found bene-
ficial to the healing of this or that di-
ſtemper.

Among whom *Hippocrates*, one of the first and most eminent, who left any thing to us upon record of usefull experimental practice: whose attainments, as they were in reference to the rudeness of his Age, admirable; so his Candor in discovering the same was commendable: saving that what he left sincere, hath (through the abuse of times) been much corrupted with the placits and invention of such, who not comparable to him in reality, would yet seem to excel him in appa ency. The excellent vertue of this man as it was alwaies maligned by Satan (to whose malicious disposition it is natural to envie those things most especially, which are or may be of the greatest concernment for the good of Man, either his spiritual or temporal life) So through his policy it was soon forgotten by posterity, and his renowned skill, for which he was not without cause named Divine *Hippocrates*, after his death

death was so buried with him, that in a short time there was nothing but the bare name thereof retained by his successors.

And as nothing strikes a more fatall blow to vertue and verity, then a glorious shew thereof without any reality; so by this policy Satan, that he might, if possible, for ever keep in oblivion this so necessary a science for the use of man, At length about five Ages or more from the death of *Hippocrates*, *Galen* comes in upon the *Grecian* stage, who as if it were his design to rake up the glowing Embers of *Hippocrates* Art from under the ashes of forgetfulness, wrote ample Tomes concerning this Art of medicine; and that the memory thereof might be kept from future perishing, digested the same into a Method, whereby this Art might afterwards be communicated by verball Tradition in Scholastick Lectures and disputations.

Now

Now had Satan brought his design unto a full head, which being once on foot, he ceaseth not to prosecute with all possible craft and diligence. For as his chief aim is to sever the shew from the substance, knowing that way to be of all other the most effectual for the fatal suppressing and smothering truth: so this empty shadow was soon had in high esteem, insomuch that being cryed up in the Schools it soon got footing all the world over, insomuch that there was no civilized nation or people, how different soever in Laws, manners and customes, but with one accord they all submitted to march under *Galen* his banner, and counted it the glory of their studies, and the crown of their labours to receive his Badge.

And to make this the more plausible, the Schools invented their honorary Titles, the more to allure Students to this their profession, bestowing

upon as many as had ſucked out
their ſtudies and diſputations *Ga-*
s Marrow, and learned his Me-
od, ſo as to be able to read a Le-
ure, or make a Commentary upon
n, the title of Doctors: inſomuch
at they drew multitudes after them;
, partly through ambition, and
rtly through pride and ſloth, wil-
gly yeelding themſelves to be ſe-
ced by the common Error.

By this means the pure fountains
true learning were miſerably pud-
l and poyſoned, inſomuch that as
any as drank of them being dulled
to a deep ſleep, finding honour and
ches in that ſeeming knowledge
hich they had drank in, were abun-
ntly contented.

Yea and to make their ſtation the
rer, they decreed, that upon penal-
of loſs of their gradual titles of
onour, no man ſhould dare to ſtep
ſtep out of the rode-way of *Galen*,
hoſe Volumes being by Scholaſtick
Autho-

Authority confirmed for Text, the
left it to the judgement of acute w
to build what they could or wou
upon this foundation. In the me
time *Hippocrates*, what of his w
tings were extant, are made use of
subordination to *Galen*, who amo
his many tedious prattles comment
upon *Hippocrates*, drawing him
what he could to his own placi
and where he could not he corrupt
him.

Yea and the *Arabian* writers, bo
ancient and modern throughout
their books, do all with one neck see
to draw in the yoke of *Galen*.

At length this noble science bei
degenerated into idle speculation,
which was built an edifice look
only to gain and popular applau
first being divided from the Tru
was afterwards rent into three di
sions, of which each occupied a sev
rall station. First there was the Ph
losopher or contemplative Physicia

Ne

ext the Physician or practical Phi-
opher. And lastly, the Chirur-
n or Doctors Man, who was to
ide things of an inferior rank, as
mely, dressing of Wounds, setting
Bones, the cure or care of Ulcers,
d the like; while the Doctor who
reverence and profundity of skil
erved a better office, employed
nself in the contemplation of Dis-
es and inward Griefs: who in the
an time promiseth not to be want-
g to the Chirurgion in case of any
averish distempers, which outward
series and griefs do often cause.
Thus at length finding this Trade
have many Clients, through the
generation of times, the care of
dicines and their preparation is
dged too sordid a work for Ma-
r Doctor; and the Chirurgion his
an, taking state upon him by little
d little, waves this work as too
ean, or at the least unnecessary for
m also: so between them the

Apo-

Apothecary is set up as the com
mon Shambles, to which both m
resort for medicines.

The Apothecary (whose work
to be a servant both to the Mas
Doctor of Physick, and his Man D
ctor of Chirurgery, (who of a Ba
ber and wound-dresser which w
judged too mean an employment f
the Doctor) is by degrees now ste
up even to his Masters title. Th
Apothecary I say, who is to ser
both these in preparing and co
founding Simples according to the
direction by their bils, perceivi
his custome to increase, soon wav
the one half of his work, namely, th
providing of Simples; which ga
being to another sort of Retainers t
this pompous magnificent Art, an
those are the Druggists.

Thus this blessed Science, which i
its primitive verity and uncorrupt
sincerity, was in great mercy give
by a compassionate Father for the re
storing

storing of poor Mortals, whom he in his Justice had smitten, and which ought sincerely to be exercised with the same spirit, and for the same end, by which and to which it was given, is contrariwise at length become the Engine of oppression, cruelty, and mischery, the prop of pride, and ambition, covetousness and idleness.

The Philosopher or contemplative Naturalist, who, as was before touched, was made a Member of this Science, as he soon grew distinct both from the Doctor, and his Man the Chirurgion, yea and from his Mans man the Apothecary, whose work was (as in a hopsack) to catch Nature, in some one syllogism or other of the three Figures; so also did he soon outstrip both the one and the other in Academical esteem, insomuch that his employment being sublimed a degree higher then Art, is ranked among the Liberal Sciences.

For

For the Schools being indeed the bed of ſloth and idleneſs (yet adorned with many glorious and painted hangings) have this perpetual Maxime, to eſteem thoſe things moſt highly which are fartheſt removed from reality, ſo that ſoaring into ſpeculations, their ſtation is evermore there, where imagination only hath its being: Medicine therefore being made too groſs for them by reaſon of the neceſſary dependency it hath on practiſe, they ſuckt out the univerſalities of it with the univerſalities of all other natural practical Arts, as Geometry, Aſtronomy, Uranomancy, Geography, Arithmetick and the like, which they moulded up into one aery lump of Natural Philoſophy.

The ſtandard-bearer of this Rabble was *Ariſtotle*, who though he in many places ſeverely carped at *Galen*, yet foraſmuch as they agreed in the main, namely in point of much apparency with little or no truth, they

they were both accepted and succeſsfully read, *Ariſtotle* as the Father of Philoſophy, and *Galen* of Medicine.

Thus this myſtery of iniquity had full bite and motion, being guarded and graced with a many followers, who though in ſome things they ſeem to differ, yet are they all like to *Samſons* Foxes looking ſeveral waies with their heads, are yet faſt by the tails, &c.

This pomp of Phyſick and Philoſophy, it is a wonder how far and faſt it ſpread, for according to the Proverb, They muſt needs run whom the Devil drives: it in ſhort ſpace overſpread all the known world, ſo much of it as was in any meaſure civilized, as to employ themſelves in learning. Yea and though naturally moſt ambition be very great, and the glory of being an inventer of any new ingenuity be much thirſted after in the world, yet

yet was this not able to prevail with any of the ſucceeding ages, but all with one accord were willing to ſubſcribe, and gloried therein as in a notable deſerving Trophey.

By how much then any one excelled in wit or parts, he was the more ingaged in the maintaining this poſt with Arguments and Sophiſms, alſo in Epitomizing, illuſtrating, digeſting and confirming *Galens* Text, which was accounted the height of Scholaſtick attainments.

Thus poſterity being drawn along as with two Coach-horſes, with the authority of *Galen* and *Ariſtotle*, admiration of theſe was a badge of their Academical loyalty; and whoſoever ſhould dare to ſwarve from theſe, was branded with a note of Infamy; and ſo being looked upon as Heterodox, was the object of ſcorn and deriſion, and what was moſt grievous of all, was hereby *ipſo facto*

incapable of degrees of honour and preferment, and so consequently out of the rode-way of serving covetousness, by squeezing money out of the purses of the afflicted, who would willingly give not only their goods, but even skin for skin, for the saving of their lives.

For from the time that this science degenerated unto the formality of a Profession, the Schools have alwaies used all diligence to engage the ripest wits fastest unto them; and for the attaining this end, they have wanted no manner of inviting allurements, as namely honour, respect, worldly esteem, and gain.

He then who inclines to ingenuity, soon after he hath some insight in the Tongues by education at the Grammar School, he is thence transmitted to the Academy to be further cultivated. Where he learns Logically to dispute according to the Rules of *Aristotle*; and withall exerciseth his

Oratorial faculty by declamations in turnes; after that he proceedeth to read Physiology according to *Aristoteles* Doctrine, which is disputed in publick *pro* and *con* with a great deal of dexterity. Ethicks are added to these studies at spare times, with the principles of Metaphysicks and the Mathematicks in general, and some things are performed in *Hebrew* and *Greek* Studies. Thus at the end of four years upon performing of publick declamations, disputations, and the like, the initiatory title of Batchelor of Arts is bestowed as a crown of their industry; from which time till the end of three years, they are to be employed in epitomizing the seven Liberal Sciences, and reducing them into Systemes and Synopses, and then with a great deal of honour they are declared Masters of the said Sciences, and have liberty granted them to apply themselves to the practise of any one or other of them,

them, when ever called unto it.

And now the youth ſtands as a ſtaffe ſet up, waiting which way it will fall: for this teſtimony concerning them hath declared them to all the world to be fit to profeſs any thing.

And (not to ſpeak of the abuſe of Divinity-profeſſion, which is permitted upon theſe termes) if the genius of this Arts maſter (who hath drunk himſelf drunk of liberal Sciences) ſtand toward the profeſſion of Phyſick, (which he may begin to think of when he is Batchelor in Arts) then are there publick profeſſed Lecturers, whom he may almoſt daily hear declaming on that ſubject; with Lectures if he then attend diligently, and ſhall peruſe Anatomiſts, and read *Galen* over (at leaſt curſorily) and collect notes out of him and *Avicen*: if he turn over the Herbals, and learn to know ſome plants by name and ſight, and in the mean

time in the publick Halls ſhall diſpute concerning the uſe of parts, the generation of man, the Elementall quality of ſome things, as namely, Camphire, Quickſilver and the like, (which two ſimples have, after the diſcharging of ſome hundreds, not to ſay thouſands of *Ergoes*, firſt and laſt, out of the Canons of *Ariſtotle* and *Galen*, more notably puzled the Antagoniſts, (who to this day know not on what ſide to determine) then ever the Devil was puzled to finde the meaning of *Ariſtotles Entelecheia*) after I ſay theſe notable performances, he ſhall be licenſed a Practitioner, and dub'd a Doctor, provided he will make a great Feaſt, and give ſtore of Gloves. By which coſtly attainment they make ſure of theſe three eſſential things: firſt, that none ſhall be a Doctor who hath not ſo much money to throw away, and they as have, may be concluded to be fine-fingred chubs, who will

be

more scrupulous of fouling their
nds with coals, then careful to
ep a good conscience. Secondly,
at they will not readily despise
at honour as trivial, which cost
em so dear, which therefore they
ill readily defend what they can.
nd thirdly, that upon this score
eyshall have fat fees, upon which
eir minds are more set, then how
perform faithfully what they un-
ertake, for gain is the first and last
f their intents. And therefore when
Physician is to be dub'd a Doctor
nd admitted a Brother, the elder
Brethren to help him in his practice
nd skill, give him but one general
Receipt, which is the only one which
hey have worth communication, and
hat is, *Accipe Donum*, Take your
Fees. And as though Counsel in
his were not enough, they binde
hem to it; and lest they should
be out in their Receipt, they assign
the most convenient time for getting

the Ingredients, and that is, *Accipe dum dolet*, that is, Make sure of your money while the grief is greatest.

This is part of the Mystery, but not all: For to be sure both from without & from within, they have so far prevailed, as to monopolize the lives of men, (by which means they know they can command their moneys) that so they might maintain themselves, their Barbers, Apothecaries, and Druggists after a Lord-like way.

Which Patents of Monopoly, I conceive might hence have their Original: It may be some of these Master Doctors have in lieu of vile Fees condescended to be very officious about Kings, Lords, or great persons, in the time of sickness of a Wife, Husband, Brother, Son, Father, or some near acquaintance or dear friend, to co-work with the providence of God in the quick dispatch of them in their misery by their remedies,

medies, who perhaps otherwise might have lingred long, and languished in extremity, or else through the strength of Nature, with difficulty recovered that disease, to have possibly fallen into as bad or worse some years after, both which by their medicines they for security sake prevented.

It may be also sometimes some such great persons by the good hand of God escape both the disease & their Doctors (yea sometimes when many of them together have consulted by their Medicines to make them fat pasture for the worms) and yet notwithstanding all, God hath restored them from both dangers (of which that of the Doctor is the most formidable. for he either adds load to, or else takes away strength from foyled nature) and then the Physician cries out with the Man, who when his following friend was struck in the face with a Bow (that he held walking among

among trees) and complained of the blow, What a blow would it have ſtruck, quoth he, if I had not held it? So he, when he ſees his miſerably enfeebled Patient after the diſeaſe is gone, What would you have been, had not I let you bloud and purged you, and made you barly water and cooling Julips, and given you Glyſters and Cordials to comfort and nouriſh you? but as the Bow would but have bruſht, had not the other held it and bent it, which being held, gave a foul ſtroke; ſo the Diſeaſe would have come off with leſs debilitation of the Patient, had the Phyſitian been further off.

Thus as well by the not ſucceeding of their remedies, when the Patient recovers, whom their nature is to deſtroy; and the ſucceſs of the ſame when by them a quick riddance is made, credit is gained beſides large gratifications: by this means they get favour with Princes, of which

one

ore notable improvement hath been, hat they alone in the world have the rivileage to murther innocent per- ons, provided they do it according o a methodical way of Art.

Two main grounds of this Mono- oly are, first, the preservation of heir gain and credit, which other- wise would much be imp ired, were ot this provident course taken; for ven old Wives and Farriers, Moun- ebanks and the like, do with some imple or other, undertake and cure heir deserted Patients, to their de- served confusion.

But secondly, her by they shut the gate to all further search in Nature, for as for any among themselves they are sure: for who knowes not the mighty force of education, which being once suckt in (*à teneris annis*, as we use to speak) is so lodged that it is with much difficulty eradicated; yea, and although an opinion to an uningaged person seem never so ab-

surd,

ſurd, yet to one whom education hath ingaged, it appears not ſo, yea acuteneſs makes little to the diſcovering the weakneſs of ſuch an opinion, but rather ſupplies curious and ſpecious arguments to maintain it, and to oppoſe any contrary.

Beſides in this myſtery there is not only a prepoſſeſſing of the phantaſie and underſtanding, but alſo a preoccupation of the will, namely with things by which the will is intangled, as honorary titles of Maſter Doctor, your Worſhip, and the like, which together with Angels and Pieces can as powerfully huſh a muttering conſcience, and ſalve a ſcrupulous breaſt, when it is ſtumbled with the fruſtraneous event of the ridiculous method of medicine, as the ſame medicine can looſe a Lawyers tongue and make it run glib, which would elſe ſcarſe wag in his Clients cauſe.

Moreover, Truth is not to be catcht with gaping, but with pains infa-

fatigable, and serious meditation, which they who are ingaged in many uncriferous visits, cannot attend, they may only read of better things, and say, I would I could see them, but they not coming with a wish, they sigh and say (*Audio at vix Credo*) and as for their own unsuccessefulness they thus excuse, I proceed according to Art, but the blessing is in Gods hand; the party was too weak to bear the Cure, or was too old, or I was call'd too late, or care was not used in following directions, or the disease was epidemically malignant, or incurable, or some such thing or other is pretended, and so the earth covers their defects. And because they kil not all they meddle with, God by his mercy preventing their endeavours to some, therefore they are not discouraged with the multitudes they either kill or suffer to die miserably under their faithless medicines, while they by their monopolizing Patent prevent,

prevent, leſt any with better medi-
cines ſhould ſhame them.

Thus I ſay they have the Trade
wholly in their own hands, a Trade
by which they never did nor can cure
any, but kill many; but whatever
they have that may do good, they
have it from the accidental experi-
ments of old wives, and good folks
who have found or known much
good done by this or that Herb or
Simple, which did more good by
far when it was ſimply uſed by ſilly
women, then when the Doctors af-
ter had drawn it into Receipts, ca-
ſtrating their virtue by confounding
with many others in decoction, or
otherwiſe according to their Idio-
tiſm.

Whatever then they adminiſter or
adviſe, that doth good, it doth it not
upon account of any method or art
of theirs, but would work the ſame
effect if applyed by the hand of a Ru-
ſtick, as preſcribed by them.

Yea

Yea and often their method of compounding, decocting, and administring both in respect to the Dose and time, do notably hinder, if not destroy the working and prevent the good of the applyed remedy, though the Doctor little minde that, when once his Fee is in his pocket.

Even the most serious of them will confess, that all their Art consists in experimental Receipts, which as not being minded by them, I mean the collecting Simples in their time, the keeping of them, and ordering in administration, expoſeth oft a Doctor to scorn, which same Simples formerly had commended some well-meaning woman in curing a deserted Patient, to the Doctors disgrace.

Whose Art, I mean of feeling pulses, tossing urines, and propheſying out of them, stirring of clofe-stools, letting of bloud, (at least commanding it to be done) preaching on the disease, ordering of diet, prescribing

bing purgations and the like, is but a meer imposture, a cheat of the world, a butchering of the sick (which is even a proverb among the vulgar) yet the Doctor minding his fees too much, will not perceive, at least will wink at, being content to bear anything so he may get money. For which a dreadful account will at last be exacted by the just Judge, of them, who pretending to take the care of the sick, devour families, and then expect a reward for destroying them.

But this only being intended for an Introduction, and my propounded scope to discover nature, and withall to vindicate noble *Helmont* from unjust reproaches, I shall leave a while the Doctors to their Clients, and come to give a brief of this undertaking.

First of all let me ingenuously professe, that I have no personal quarrel with any, nor do I upon any such account write prejudicately.

Secondly,

Secondly, That I purpose not to disparage any thing that is good in them, to make what is bad on my own side appear good, or what is but indifferent to seem excellent, but shall deal as candidly with them as may be.

Thirdly, That what I write shall not be out of a principle of (*Ipse dixit magistri*) but what I write shall be for explication and for defence, not for repetition sake.

Now concerning my self it will be requisite that I should speak a little, not out of any content that I take therein, but to give the Reader some small satisfaction, in what he may, at least as I conceive, be prejudiced.

For mine own part, I know the reward of this my labour will be Calumny, yet I will be sure to reproach none, and though I merrily (and yet not without aversion of spirit) carp at some things, yet before the close of

this Treatise, I shall give Reasons, I hope, satisfactory for this practise: for

——— *Ridentem dicere verum,*
Quis vetat. ———

If any be troubled at my sporting jests now and then cast, I must need say there is in my Jests nothing scurrilous, immodest, or uncivil, nor any thing bad in them, except it be that they are true, I wish heartily they were not.

Chap. II.

AS touching the Art of Pyrotechny and Chymistry, I must seriously profess, that of all Arts in the world it is to me most pleasing, because its principles to an ingenious man are demonstrable by the fire.

It was not conceit, nor novelty, nor hope

hope of gain, that allured me, but only love and desire of truth. For I found demonstrably that the foundations of common Philosophy were totally rotten.

The first suspicion of them was occasioned by a dispute of the possibility of making Gold potable, which being by the Antagonist held negatively, I, what out of Authors and what by study, did so evince the possibility of it, that my arguments were by him unanswerable, and to my self satisfactory.

The speculation I confess pleased me well, who above all things in the world prized health, and as my mind was naturally propense to action, I desired much to make it; and comforting my self with the common Maxim, *Dimidium facti qui bene cæpit habet*, He who hath well begun hath half done: And remembring that in Theory there were but two parts, namely, *An sit, & quomodo sit*,

That a thing may be done, and how. Alſo that the firſt could not be irrefragably proved without ſome knowledge at leaſt in the latter, I collected (upon this confidence) out of Phyſick and Logical Authors, what Arguments I could touching the doom of this ſubject, whereof I conceived that I fully underſtood the ſum. For alas I thought that the Logical heads of invention, eſpecially according to *Ramus*, would not fail to unfold to me this whole myſterie. Hereupon concluding what I had proved that the thing was fecible, I wrote a Congeſt of methodical Arguments which might unfold how; and here I found my ſelf in a wilde labyrinth, for I was ſoon by theſe ſtudies brought to ſee the rottenneſſe both of Logick and Philoſophy, and found that he who ſought truth of things there, might ſoon loſe himſelf.

This put me upon deſire of a more ſecure path, for now I apprehended

(before years and rites had engaged me) that besides what I knew in Tongues, my skill in Logick and Philosophy was not worth contemning, nothing was in mine eyes more vile.

I therefore rejected *Aristotle* and all his fictions, against whose fallacious shew I wrote with a pen dipt in salt and vinegar, yet without gall, a Treatise called *Organum novum Philosophiæ*: but before I could pitch on what way to turn, (for knowledge I desired too too immoderately) I wandred through many pensive hours, and waking nights, till at length I got som Chymical Authors.

Those then I perused and noted with much diligence, not so much out of desire to rifle their Hesperian Garden, as to suck out of their principles some solid truth; for truth I knew was uniform. Wherefore as many experiments as I could try I tryed, and took nothing upon any

mans truſt, ſo as to build any thing on it, or to draw any concluſion from it: I invented many ſorts of Furnaces, procured what Glaſſes were poſſible, with all manner of Simples, Mineral and Metalline eſpecially (which I moſt eſteemed) in theſe I ſpent my time for ſeveral years, and I may ſay without boaſting, that if ever any in the world were an infatigable proſecutor of experiments, I was one.

In the mean time the Lord was pleaſed ſo far to be propitious unto my labours, ſtudies, and many watchings, that he let me ſee ſo much of truth, as to make it lovely to me; for which cauſe (next to the glory of God) I ſhall proſecute the ſame during my life.

Nor was this an imaginary content only, but real, for there is ſo great variety of objects in Nature which are exceedingly delightful to be underſtood, that the diſcovery of any

ny of them (which is usually the own of serious searches) is more ontent, then finding of sought trea- ure can be to him who in hopes of digs the earth. And although the ise man by an unerring Spirit hath id all these things under vanity, o that in much knowledge there is uch vexation of spirit, yet withall, he Scripture teacheth us that the orks of God are wonderful, sought ut by all that have delight in them; ea and if a mans heart be not ex- eedingly out of frame, a man con- ot behold the excellencies of the reature without a contemplation f the super-transcendent glory, ower, and wisdom of the Creator, f which all things visible are but mblems. Yet do I not deny but hat the spirit may be carried forth ith too much eagerness after things f this nature, which I have often uspected to be mine own fault, but his is the fault of us, that so immo-

declarely affect the outside, as to neg-
lect the inward glory; and so much
admire the apparent glory of things
visible, as not enough to adore him
who dwelleth in light inaccessible,
of whose beauty these are but a sha-
dow, and of whose fire but sparks.

There is then an unspeakable be-
nefit may arise to a painful enquiry
after the mysteries of Nature, in re-
ference to the spiritualizing of the
affections, since as Tully said of Vir-
tue, that if it were to be seen with
eyes corporal, it would enamour the
beholders, it may most properly be
applyed to this case. For who is he
who when he beholds Gods wonder-
ful wisdom, power, goodness, &c.
which all are most obvious in the
study of Nature, which is one of the
Books in which the Almighty is dis-
covered, that will not cry out with
Job, *I have heard of thee by the ear,*
but now mine eye seeth thee: and with
David, *O Lord how wonderful are*

thy

But considering that God hath endowed us with a Body, in which our Soul, which is the Divine image, is caged as it were, by means of which we have our place here among natural things. And inasmuch as our life is said under vanity, of which our diseases to which our body is subject, which are to us the Heralds of death, is no small proof.

And since man being by the Creators ordaining made Lord of the other Creatures, and these are made to serve him; insomuch that there is scarce a Creature which hath not its immediate use applicable to man, either for his necessity or conveniency. And therefore all things are given into his hand, that of them he may take for meat and drink what nature craveth, for raiment what necessity and modesty and decency call

call for, and likewiſe for the repairing the defects of decayed nature what is needfull therein: God like a tender Father having provided for man in every reſpect, and on every occaſion. I think it a great ſottiſhneſs in them who cannot ſee both the nobleneſs and uſefulneſs that the contemplation of Gods works carrieth with it, inſomuch that he who ſhall neglect it, doth neglect in mine opinion a great part of the task for which he came into the world, and is not to be pityed if he fall ſhort of the comfort, content or benefit that he might reap in the knowledge of the ſame.

Now that all creatures have in them a ſpiritual Celeſtial virtue, I ſuppoſe there is none moderately verſed in Philoſophy that will deny, and we ſhall in its place ſufficiently diſcover, which in concrete Bodies is more hidden, moſt of all in ſuch which are of the moſt exquiſite compoſition.

This

This Celestial Spirit is that which is the life, excellency, and perfection of all things in which it is, and though it have received in all specificated subjects a determination, or bounding of its virtue, yet the Spirit it self is free to operate upon other subjects, and its operations are received *per modum recipientis.*

Now here is the grand fault or defect of those whose office it is more peculiarly to enquire into these things, that they supinely neglect the search of the hidden spirit, which is in all things by so much the more straightly sealed, by how much it is in virtue more noble and excellent.

Contenting themselves with an overly view of the outside of things, although yet they have the care of lives committed to their charge, which fault as it is of high concernment, so it requires a most sharp reproof.

For there are in Nature most noble,

ble and powerful medicines, made by God for the use and relief of the afflicted, which yet are neglected by such, who undertake the care and cure of them, and all because they are not without pains and industry attainable: But go too, my good friends, hath not God laid this burden upon mankinde, that in the sweat of his brow he should eat his bread? must he toyle for his daily meat, and do you thing, that medicines do grow ready made to his hand?

Or if the ground do of its own accord bring forth some fruits, as Apples, Cherries, or the like, see you not how ready they are to grow wilde if not cultivated? Nay, is not this vanity laid upon the Universe, and doth not the earth grone under this curse, that thornes and thistles it shall bring forth, and all to help forward this sentence which was pronounced against man, that in labour he

should eat his bread, and what is analogical to bread, with industry should provide Medicaments; the one for sustaining, the other for the restoring of nature.

We grant that there are many excellent things which are to be found among Simples, but first of all their virtue is more precisely singular, one being properly directed for one or two diseases, and the number of Simples being so infinite, and so many of them of little virtue, so many of none medicinal, but being destined for meat for man or beast; so many being so virulently destructive to nature, that it is no way safe in their crude simplicity to use them, all of them being restrained to some particular distempers, and manner of operations, a mans life would not serve him to be half a Physician, in the use of Simples, without preparation or correction. When it appears that the Art of Pyrotechny is indeed most

most useful, necessary, and delight-
ful, which God willing in the ensu-
ing discourse I shall fully discover.

And to close this Preface, I af-
firm and promise to make good
that by the Art of Pyrotechny, me-
dicines are to be made and prepa-
red; of which one is of as much ef-
ficacy, as all the herbs, roots, trees
and Animals in the world, all put to-
gether, used in their naked simpli-
city.

Which Art most commendable in
it self, useful to mankinde, and de-
lightful to the Artist, hath been op-
posed, slandered, reproached, revi-
led and gainsaid by the verbous rai-
ling *Galenists*.

Who yet professing themselves
the only heirs of Medicinal Art, do
promise that to the world by their
method, which for these many cen-
turies of years they have found suc-
cessless; and this notwithstanding
they do continue to maintain that
by

by virtue of monopoly, which all the world discovers to be but a meer juggle.

What disdain and contumely have they not cast upon *Paracelsus* and *Helmont*, by traducing them and speaking all manner of evil concerning them? and this only is the quarrel, that these come to discover to the World the unsufficiency of vulgar medicines.

This true light of Nature these Night-birds cannot bear, the true heir these usurpers will not endure, but no sooner espie they him, but they conclude, This is the heir, come let us kill him, and then the inheritance shall be ours.

Therefore let not any marvel, if I now a little severely carp at Errors, for this is the only way that is now left, all other means have been tryed, they by many have been most friendly called upon to awake out of the dead sleep in which they are; but it were

were as good to call upon posts or stones, for they only rub their eyes, and reproach such who disturb them, but sleep again as soundly as ever; it is good then to scourge and prick them, whom jogging will not do good upon.

And because they have had a long time that knavish principle of calling whore first, it is not amiss sometimes to answer a fool according to his folly, lest he be wise in his own conceit.

Who knowes not how common it is for that Tribe to inveigh against Chymical Medicines most bitterly; sometimes accusing their virulency, sometimes their acuteness in operation; and for proof they will bring all the Mountebanks, Empiricks, and rash Pseudo-chemists on the stage, forgetting in the mean time that they do as much differ from what they would make them to be, as themselves do from true Philosophers,

that

that is as much as light doth from darkness.

Nay, rather the forementioned Rabble, as also the scum of Brothels, old Wives, Quacks, and the like, do but usher in their own train: for who knows not, that one Apothecary or Mechanical Chymist doth supply both the one and the other?

Let us not contend about words, but come to the thing it self, and we shall by it see to which house these villanies are retainers; & when I have traced them to their own doors, I shall express more candor then ever the *Galenists* in urging this Controversie were guilty of: for although they make it their common practise to lay this spurious off-spring at the true Chymists doors, and then to revile them as guilty of all their miscarriages, yet we shall first prove this bastardly off-spring to be a *Galenical* Brat, of which the Father is (though without cause) ashamed, unless it be that

they oft at random hit the diſtemper, which the reverend Doctor by his bleer-ey'd, purblinde method could not do, and cure the ſame, though with a deſperate medicine which the other deſpaired of; and after the true father of this infamous generation is found, we ſhall not impute the blame of the children unto the fathers, but ſuffer every one to bear his own blame: which moderation of ours, I hope will for ſhame-ſake teach the *Galeniſts* for the future to endevour the like, in imitation of our candidneſs.

And firſt I beſeech the impartial Reader to conſider how, and wherein the followers of *Paracelſus* and *Helmont*, and their like differ from the followers of *Galen* and thoſe who ſubſcribe to him: is not this the main difference, nay the only, that one is the immediate follower of Nature, and of his Author, ſo far only as he doth bear faithful witneſs to her

her operations: the other is the immediate follower of him whom he makes the Captain of his Notions, to whose placits if Nature will not comply, he will either force her or adieu.

Is not this evident in all our Academical Doctors, and hath been so for several successive Ages? Is not subscription the top stone of the *Galenical* Art? Is not *Galens* method to this day retained and defended, according to which all created Doctors are ingaged to go; and what I pray is this Method? but by Rules set down to finde out the disease Diagnostically, to discover the danger of it Prognostically, and to advise the cure of it according to the precepts of Art, that is, according to the judgement of some approved Author, in which the Doctor readeth when to apply the cardinal remedies of bleeding, scarifying, vesicating, cauterizing, purging, or the like, and

when to make uſe of Cordials either cooling or others.

Now the practick part is that in which the Doctor is for the moſt part but an errand bungler, yet he hath at command his Chirurgion and Apothecary that can indeed effect what he by his Gooſequill ſhall appoint.

Now what Medicines ſoever are allowably uſed, they are ſet down plainly and fully in the Diſpenſatories, with their preparations, uſe, and doſe.

And for the regulating of ingenious men in finding out new receipts, the Herbals are compiled, in which the form, names, places of growth, and all the like circumſtances of Herbs, Plants, Roots, and Trees are ſet down, with their qualifications of temperature, virtues, preparation, and doſe.

Laſtly, as every practitioner is of a more happy wit, ſome do concinnate

nate the Theory, others the practick of the Art, so that the world is almost full of the multitudes of volumes which are written concerning this Art, some shewing its Method, others its Practick, a third sort compiling volumes only stuffed with Receipts.

Of such Books there is scarce a Language barren, so that whoever hath a minde to apply himself to the study of Physick, he need not want Authors; in whom he may fully according to the received Doctrine, finde the Anatomy of the Body with every part of it, the Systeme of all diseases, with a particular account of every one by it self, and that Diagnostically and Prognostically, with the Remedies of them, corraded out of the most authentick Authors, as *Sennertus*, *Fernelius*, *Fuckſius*, and the like.

The true Chymist, is he who by an earnest desire of knowledge is

carried on to the ſearch of Nature, to the diſcovery of its defects, and the remedies thereof, and from an earneſt deſire of being profitable to thoſe among whom he lives, he is willing to undergoe any pains, remembring the *Adagy*,

Virtutem poſuere dii ſudore parandam.

He conſiders with himſelf the ſad ſtate in which Mankinde is, in reſpect to diſtempers, of which being truly ſenſible, and withall remembring, that the ſame God who had laid this burden upon the Earth, that thornes and thiſtles it ſhould bring forth to man all the dais of his life, untill he ſhould return to the earth from whence he was taken, who being duſt was to return to duſt, the ſame God I ſay had created a Medicine out of the earth, which he that was wiſe ſhould not contemn: conſidering alſo how the mercies of the

the most High were over all his works, whose Justice reached to the clouds, but his Mercy unto the heavens; he concluded that God out of his infinite mercy had provided in Nature a Remedy against all infirmities and maladies, could but we be so wise as to finde it out.

Hereupon he spareth not his soul from studious search and enquiry, but by knocking at the throne of grace in prayer, and seeking in the creatures without weariness or precipitancy, he makes it his whole work to study and endevour the finding out of those Medicines, which may effectually evidence out the possessor of them to be such whom the Lord hath chosen for a Physician, and whom he hath appointed to be honoured for necessity sake.

The evidence of his call is not his Ladies hand with a smooth tongue, which is the usual Diploma of a Goosequill Doctor, who when he

comes to visit his patient, after a few methodical Queries, and upon them a Scholastick Declamation extempore upon the Symptomes; cals for his pen and ink, and writes a Bill to his Apothecary of a foot long, according as the Patient is in purse: which being done he expects his Fee, and in the mean time is in fee with his Apothecary, (I know what I say) who annually allows the Doctor so much for packing in a company of dear Simples into the bill, for many of which he hath an underhand dispensation (upon the notice of a private mark) to substiture *quid pro quo* and some things to leave out: this is a pretty Cheat, but very usual in that Tribe: but I pass that.

On the other hand this true Son of Art, he considers the vast disproportion between the *Galenical* promises, and their performances, and pondering the Reason of it, he findes it can be no otherwise.

First,

First, because of their supine neglect of Nature her self, contenting themselves with turning over of leaves, and through lazineſs chooſing rather to ſubſcribe, then to undergoe the trouble & pains of ſearch & inquiry. Which alone defect, if it were not otherwiſe aggravated, were ſufficient to fruſtrate both their promiſes, and the patients hopes, and that in a manifold reſpect.

For who is it that is but moderately verſed in the principles of Nature, that knowes not that diſeaſes new and new do daily come upon the ſtage? God puniſhing, as I may ſo ſpeak, our unheard of ſins with unheard of Judgements.

Which the Doctors when they meet with, they are beyond their reading, and cry out of a new Diſeaſe, yet content themſelves with the old Method.

Nay what more common, then to have a ſociety of Doctors, or conſultation

ſultation called, of whom ſcarce two will agree together in the ſtating of the diſeaſe, and all at their wits end as to the matter of cure.

And beſides this, conſider how the moſt of the ring-leaders of the *Galenical* rabble, are of different Countreys, and of different Ages in which they lived, in the which reſpect they can not be looked on as agreeing to thoſe times and places for which they are made uſe of. For in ſeveral climates, there is not only a great diverſity of Simples as to their nature and virtue, but alſo the bodies of men do wonderfully alter according to the ſoyl they live in, according to the Adagy,

Solo natura ſubeſt.

What then more abſurd, then to make uſe of the preſcription of a *Grecian*, who lived and wrote 1200 years agoe, and to apply it to an Engliſh temper? eſpecially ſince new dif-

diſeaſes have appeared ſince which never were before, which once having received admittance, never are extirpated (as to their ſpecies) but by their complication do not only aggravate, but alſo notably alter diſeaſes, ſo that what formerly might eaſier have been cured, become now more obſtinate and unmaſterable.

I may here take notice of the unfaithfulneſs and abominable neglect committed in the preparing of Medicines, only what I before touched, I would firſt more fully illuſtrate, namely, that it is not an exotical medicine, that is or may be proper for an Engliſh conſtitution.

And firſt I need not urge that God hath abundantly provided for mans wel-being, where ever he hath alotted him a place of being, ſince that only oppoſeth the neceſſity, not the efficacy of tranſmarine Simples; for a man may in any place of the world, if he pleaſe, and can get it, eat only what

what is of *Englands* growth, though he live in *Spain*, but it is not necessary; so he may use exotick Simples, although he be not bound to them: yet this I shall not doubt to insert, that as no food, so no medicaments are so proper for our *English* bodies, as those which *England* produceth. And so in other Countreys, as *France*, *Germany*, *Spain*, or any other Territory, their native Simples are sufficient, as for the conservation of their bodies in its integrity, so for the restauration of its defects, if so that any were so wise as to be able to collect, and to apply the same.

But as nothing that is excellent wants its difficulty, so the attaining of the skill of Simples is a work of no small trouble; experience hath taught the world how great a masterpiece it is to gather and order Tobacco aright, not to speak of the vast disproportion which the difference of Climates addes to its goodness

is notoriously known to all that e experienced in it, that the order- g, manuring, gathering, and cu- ng of it, and after the making it up nd keeping it, may with a smal neg- ect, make that which otherwise ould be very good, to become lit- e worth or quite naught. And let ot any imagine, that medicinal erbs require less care in their choice, anuring, climate, soyle, gathering, dering and keeping, then Tobacco oth. I shall not inlarge, the exam- le brought, if considered and ap- lyed, will convince many whom it oncerneth, of gross errors commit- ed in this particular.

Thou knowest, O Man, if good or ad Tobacco be brought thee, and anst value it accordingly, though it oncern only an unprofitable stinking vapour; but if any herb for thy ealth be to be procured, thou art in his wholly ignorant, and such as hould provide for thee herein are

as

as ignorant as thy ſelf, and the Doctor that preſcribes it to thee is moſt ignorant of all.

As for Simples, are they not collected by women, where they can finde them, without diſtinction of time when, and ſeaſon in which they are gathered? and if any herbs grow in gardens, how are they ordered? is not the chief care by much watering to make them grow as rank as may be? which if for diſtillation, I matter it not much, for the unprofitable flegm only is attained by diſtillation, without previous maceration by ferment, but as for dryed herbs, (the flowers ſet aſide) how unſeaſonably are they gathered, (oft in rainy weather) and then how are they dryed oft in the Sun, until they be as dry that they may be powdered; which drying, how much it prejudiceth the virtue, I appeal to ſuch as make hay, which if ſoar-dryed in the Sun, is half in half damnified; but if cut in

rain

ain is much the worse; but if so the
un be clouded & the air moist, how
ft do herbs mould or must before
ey be dried, either being laid too
ick for want of room, or at best done
n a dusty floor, where they lie so
ng untill they be as dry as powder;
d yet if close kept will grow musty,
be tainted with wormes: therefore
any keep their herbs when dryed in
n open place, not only to the dimi-
shing, but in short time to the de-
roying of their virtue.

Yet the Apothecary who buyes
em, must not straightway reject
em, when insipid, but must put
em away in the first place, keeping
ose last which may be preserved
ngest.

Therefore to remedy and prevent
any of these inconveniencies, the
upid Doctor, who will not stick to
orrow his practick from a Farrier,
ith this pretence, that it must be ap-
lyed according to his method, learns
the

the good huſwifes trade of Candy-
ing, Conſerving, and making into
Marmalet, and Syrups as many Sim-
ples as may be, the reſt he command
to be compounded into Electuaries
Lozenges, or the like; and with
theſe he vapours and bruſtles like
Dametas in his military accoutre-
ments, vowing revenge on any dis-
eaſe that dare look him in the face
And what cannot be performed by
theſe, he hath another courſe in rea-
dineſs for ſuch malepert maladies
tormenting the body that dare har-
bour an inſolent diſtemper in defi-
ance of his reverent gravity, which
therefore muſt ſuffer the martyr-
dom of *Diagridium*, *Alahandal*, *Je-
lap*, *Euphorbium*, or the like, and be
puniſhed with Phlebotomy, Scari-
fications, Bliſters, Fontinels, &c.
and ſtarved with cooling Julips, bar-
ly broths, and diet drinks, till it
ſhall at laſt be contented to yeeld
up that refractary ghoſt which could
no

not be scared out of its extravagancy, with the vengeance of the reverent Colleagues of the Colledge of Doctors, in despite of which many a soul dies of no other mortal disease but of his Doctor, who yet because he did it by Rules of Art is well Feed for his pains, and methodical butchery.

Chap. III.

But to return to our matter whence we digressed, namely to compare a true Chymist with our modern Goosquil Doctors, to see to which the Mountebank is nearest of kin.

First it must be granted that the whole of a real or pretended Physician, may be referred to these two heads, namely, the knowing the Disease, and finding out the Remedy: the latter of which is either theoretically

tically to know the medicine or, practically to provide and apply the same.

As for the Mountebanks Philosophy, it is usually the same with the old Wives, or Quacks; but if it any whit excell, it is gotten out of *Galenical* Authors, which are to be had in almost any language.

But let their method speak their original; is not their intent one, and their progress one, (only differ in the means) with the *Galenical* Tribe?

They want the distinguishing marks of a true Physician, and therefore they tread the same steps, though with a more rude and resolute pace.

In bloud-letting, purging, vomiting, cauterizing, vesicating, making carminatives, giving clysters, scarifying, and cordials they all agree, only differ in the purges, vomits, *&c.*

And many of them use the very same things with the other Doctors, only differ in the Dose, the one venturing

uring the harm in hope to do good, e other for credit ſake reſolving if e do no good, yet to do no hurt, hich he doth notwithſtanding, only e that doth leaſt hurt is moſt com-nded. What if ſome of the ſame nde, finding the inſufficiency of egetables, flie unto Minerals, as to the Witch of *Endor*, doth ſtraight make them Chymiſts? as if a ruſtick weary of his cal-g, ſhould reſolve to turn a Joyner, endevour to plain his boards h a howe, his intention will not ake him a Joyner.

Tell not of Empericks, that is ſuch o prepare by the fire, for what is e ordinary preparations made with t by the fire? do not the Apothe-aries decoct, extract, make Syrups, Conſerves, Lozenges, *&c.* by the re? Or if you reſpect Diſtillation, re not waters of all ſorts diſtilled in e common way? Or is an Empe-ck he who deals in Minerals and

Metals, and calcined bodies? wha
are then your Steel Powder, Gold i
Alchermes, Vitriol in Vomits, An
timony in Crocus, burnt Ivory, &c
and to make up a total reconciliati
on betwixt *Empericks* and *Galeniſts*
are not now all vulgar preparation
of Minerals, proſtituted in ever
Apothecaries ſhop; and yet the Ar
of Medicine among our reverent Do
ctors reputed the ſame as of old
What then? O their method! thei
method! this is the hidden ſtone
and ſecret mark, which diſtinguiſheth
them; where then the ſame metho
is uſed, there is the ſame way pro-
feſſed: but Mountebanks, Quacks
Old Wives, and all that rabble, uſe
the ſame method in curing. If it be
objected, that they have not skill to
diſcern when this, when that remedy
is to be applyed, this accuſes their
ſufficiency, not their profeſſion.

It is not then the materials uſed,
but the preparation of the materials,

ſo

as to be able to effect what the
ysician promiseth, and the Patient
pects, surely, safely, and speedily,
distinguisheth a true Son of Art
om pretending bunglers; of which
ne are more crafty and cautious,
hers more ignorant and rashly
urous, yet both more distinct
m true Artists, then from one ano-
r.

If Nature had made true Medi-
es ready prepared to hand for eve-
disease, that it were no more then
pluck them as an Apple from the
e, then indeed a distinction might
made of professors of the Art of
edicine, according to the materials
ought upon. But contrariwise it
ainly evident, that very few Sim-
s are endowed with a medicinal
ue without virulency, and those
o have their excellency obstructed
th the gross feculency, which
owes together with the spiritual
ture, and as a shell doth hidden-

ly contain the same, so that without some previous preparations few things are worthy the name of Medicaments.

Now what preparation is usu for vegetal Simples: only decoction or infusion, or conserving with Sugar, or Honey, whereby the good not so separated from the bad, but that several crudities remain: but of this *Helmont* hath at large treated I shall not repeat.

It would be a tedious Wild-goose chase to trace their medicines, and refute them, for that will be but (*agere actum*) and I intend here Apology, not a charge; a defensive not an offensive conflict: I shall therefore to state our Case, for that be done is a vain thing to contend in words.

First of all we differ from the Goosquil Tribe in the Theoretic discovery of Diseases, and secondly in our Practical cure of them.

No

Now as to the Theory of Diseases, and the Philosophical contemplation of Simples, it is not essential to a Physician; for a man may know the remedies with which to cure all diseases, and yet erre very much in the discovery of Causes; for the remedy being to the disease as water to fire, which will undoubtedly quench it, as a man may know certainly by water to quench fire, and yet erre in the Philosophical apprehension of the same; so may a man by a proper remedy, rightly, and in due proportion applyed, certainly cure the disease, and be able to distinguish the same generally, though he be not able to finde out and apprehend the manner of its original, with its occasional causes, progress and variations.

Nor let this seem a Paradox, for it may easily be evinced against the most snarling gainsayer: for consider the forementioned example

of quenching fire by water, and it may be made unqueſtionable.

What ruſtick that doth not know that water is for the quenching of fire, and will give a very near gueſs how much water will quench ſo much fire, and yet how many of our School Philoſophers can aſſign the true cauſe of that effect? it is not water as water, for milk, whey, wine, vinegar, &c. will do the ſame; nor yet as cold, for hot water, and other hot liquors will perform it as well as cold; nor yet as moiſt, for oyl and oleaginous moiſtures, being thrown on fire in one meaſure encreaſeth it, and in another meaſure will quench it; as a week of a candle or lamp may be drowned with too much tallow or oyle. So that in very deed the Philoſophical ſpeculation doth follow practical knowledge, and experience denominates that ſcience, which elſe would be but bare opinion. But of this I ſpeak ſufficiently

ly in my large Treatise called *Organum Philosophiæ novum*, and shall [illegible] in this place repear, what there is sufficiently proved and confirmed. Therefore the effects of diseases so far as they are obvious to every observer, can instruct any who make their work to be conversant there-in, that are of capacity, so as to be able to judge and distinguish one disease from another, and by the Symptomes to discover if or no it do proceed in the ordinary course of the same malady, or if by complication it doth alter: and how: this is as much as is absolutely requisite for a Physician in the knowledge of diseases; for this knowledge doth essentially conduce to the cure, but to be able to unfold the quiddity of it, its efficient and continent causes, the material and occasionate, with other curiosities which a Philosopher doth contemplate upon, and in which the intellect is occupied, this adornes

but

but doth not constitute a Physician.
So then the absolute things re-
quisite in one who would conscion-
bly undertake the lives of the sick
are first to know how to unlock
those medicines which the Almigh-
ty hath created, and to prepare them
and after how, and when, and to
whom to apply them, and how to
order and dispose the Patient so, as
that he may reap that good from
them which by careful administrat-
on of them is expected.

Mistake me not, I do not deny,
nay I confidently affirm, that he who
is endowed with wisdom from above,
to be so curious and so diligent in
his search, as to attain the noble me-
dicines, which the Lord hath creat-
ed, for mans relief, and unspeaka-
ble comfort, he, if he prove but so
observant in the administration as
he was acute in the preparation, can-
not but so far be enlightned from
Natures light in these observations, as
and to

to apprehend the causes of the diseases, and their whole quiddity or being, which may by arguments (*à posteriori*) be collected from their effects, as likewise he may be able to demonstrate (*à posteriori*) the cause and manner of cures wrought by medicines (a work most worthily performed by noble *Helmont*) which contemplation will wonderfully delight a true Son of this Art; but yet as I said before, this doth follow and adorn, not precede and constitute a Physician.

And this I shall adde, that the soul, which is a I may say *ipse in homine homo*, when once an effect is apparent, and so known, as to become a mechanism, doth no farther any more reap content from it, unless it be in reference to some deduction it gathers from it, to the finding out of some new hidden truth; nor doth the soul ever feed on it more as upon its object, originally,

nally, directly, and in an absolute consideration, no more then in the knowing how to make a fire, or that the fire will burn, boyl, dry, &c.

Therefore justly saith the wise man, *that in much knowledge is much vanity and vexation of spirit*: but this only as a digression.

To return therefore, we conclude that to a true Physician is required to know if a disease be probably curable, and if so, then how: as for instance, the plague-tokens appearing are rightly judged mortal, and so may any such state be reputed in which nature will admit of no remedy, nor death accept of any truce.

The careful observer of these things will by experience learn to distinguish between dangerous and desperate cases, and so may order himself accordingly, but in impossible cases he shall not meddle.

Chap. IV.

And here me thinks I see a *Galeniſt* beginning to frame a reply, who after a few courſe complements, doth thus out of his wonted gravity, ſeek to defend his own faction. Do not we (quoth he) the like in effect? for we by our Art diſtinguiſh between eaſie, dangerous, and deſperate diſeaſes, which we therefore undertake or leave accordingly. For if there be only a light diſtemper, as foulneſs of the ſtomack, or bad humours clogging or obſtructing the liver, or the like; we then by an uſual purge, or vomit, and by bloudletting, and glyſters remove the ſame; but if the diſtemper be more violent, then by our Method we help that, for that is our myſtery, which the prating Chymiſts not knowing, cannot therefore do that by their medicines, which we can by

by our method, which is the masterpiece of our Art; for we are like to skilful workmen amid a number of tools, we know our work, and so can, as cause presents, and as Symptomes do move, call in for this or that medicine, and as occasion requires we can use external artificial helps, when Nature is not in fit case to be provoked by a violent process. This is the good old way, and it is the safe way. But these furnace-mongers would perswade the world, that by medicines prepared by their Art, diseases may be cut down as it were with a sithe, which for all their boasting will not be. These with several other things are pretended by them to conceal their ignorance in so blinde progresses. But as it is an easie thing to lie hid in the dark, the mantle of the night hiding that which the Sun discovers, it will not be amiss to proceed to the true course of curing diseases, and by

it

our adversaries will be easily quel-
led. *Basilius* and *Suchren*, both no-
le and worthy Artists, advise as ma-
y as have given their name to Art,
be doing, and not to contend in
e words, for it is as impossible to
nvince the *Galenists* with words
ithout works, as it was for Christ
his Apostles to have convinced the
ews by preaching without mira-
es; therefore I shall first give you
e Character of a true Physician:
d secondly, shew you what his
ork is.

A true Physician is he whom God
th qualified with a longing desire
know nature in her operations,
r integrity and defects, and how
ey may be amended. For the at-
inment of which he doth ask, seek
d knock with diligence, patience,
d constancy, till it be given and
pened unto him, his heart is not set
pon gain, but out of charity to the
istressed he doth persist in this pur-
suit

ſuit of knowledge, and the mercifu
God hears him, and gives him wh
he ſeeks for: then having receiv
his talent he doth not bury it in
napkin, but doth improve it, unti
with it he gain two, and with the
five, and with them ten talents. H
knowes that diſeaſes are all in the
kinde curable without exceptio
death only being out of the pow
of any man or means, the definitiv
ſentence being paſt irrevocably.

He laments the ſad Catalogues
poor mortals (the diſtreſſed membe
of Chriſt Jeſus) who flying fro
the Lion of ſickneſs, meet with
Bear in ſtead of a true Phyſicia
who in ſtead of bread gives them
ſtone, and in ſtead of fiſh a ſerpen
and yet theſe are the fathers of th
ſick, ſo pretended to be, but like o
Saturn they devour and make a pr
of their children.

He alſo that is a true Phyſici
doth not ſeek fame and honour ſ
much

much as the good of those he undertakes, nor doth he startle at the sad catalogue of incurable diseases which the School Doctors have most shamefully compiled, which he by his Medicines is able to overcome as the valiant champion is reported to have conquered the devouring Monster.

His work is not to spend his time in turning over of leaves; but he makes use of Authors so as not to conclude any thing upon bare reading without trial. In a word, he so behaves himself as if his great contest proposed were, whether to be more assiduous in discovering nature, or sedulous in conquering diseases: of which the latter is the main end he aims at in the former.

Now I shall briefly discover the objections, made by *Galenists* against this way of medicine, and shall so fully answer them that there shall be no scruple left.

First of all they accuse Chymical Medicines as virulent, too hot, and therefore unfit to be given, as oft instead of curing encreasing the disease; they are (say they) a little too strong for our constitution, being for the most part mineral and metalline, or else they are saline, which are very sharp and corrosive, or of a fiery sulphurous nature, which therefore instead of cooling and refreshing, do inflame the body inwardly: therefore say they such medicines are dangerous and desperate, which if they were not, they would (as they make their patients believe) use them themselves. In such discourses you shall have them run at random, and their aim in all is to make the sick believe, that their medicaments only are gentle, safe and agreeable to nature, the other forcible, violent, and desperate, which no man but a mad man would take.

This

This is, to speak the truth, the only main objection which *Galenists* usually produce against Chymical medicines; and this they varnish over with many specious colours to make the patient believe, that to meddle with a Chymical medicament, is no other then to cast out the Devil by Belzebub, or according to the old proverb, to cure a desperate disease by a desperate medicine.

Therefore I shall briefly, yet fully answer this cavil, and so answer it, that it may appear to the eye of any judicious man to be but a meer Momo which the *Galenists* have invented, to scare the rude and ignorant with, as nurses use to affright children with tales of Robin Goodfellow, Raw head and bloudy bones, and the like.

And first as to the point of Virulency, which is a very great Bugbear, and enough to deter the most confident Patient, if once you can

perſwade him the remedies he is to take to be of an exquiſite virulency, for ſo a very ſmal error in the doſe, will hazard the life in ſtead of conquering the diſtemper: poyſon I grant is a dangerous, nay a deſperate thing to deal with, nor is it good to admit of it into the body upon any pretence, but that Chymical Medicines are ſuch, that is the point in controverſie.

Calvin in his Preface to the King of *France*, in which he defends his Religion from the foul aſperſions laid on it by Papiſts, hath this moſt juſt plea, namely to call for his adverſaries Reaſons, before he be condemned by their Criminations; for if it be enough to accuſe, who may or can expect to be found innocent?

So ſay I, our Antagoniſts raiſe a great duſt concerning poyſon, virulency and malignity, which they pretend is in Chymical Medicaments,

and

and with this clamour they have filled the world, and buzzed it into the ears and hearts of as many as by their impudent confident railing they could incline to embrace this opinion, whose aspersions now I shall endevour to wipe off.

And here I shall entreat the Readers candor in pondering the weight of Arguments on both sides, before he proceed to censure; for which end I shall minde thee of one general rule, which is in the urging of all Controversies, to observe the interest of each party, and then you will confess, that what ever is said on either side and not proved, savours of passion, not of Reason.

Consider that the *Galenical* Tribes credit, honour, reputation, and fortunes do all depend on impugning this way of Chymical preparations: no marvel then if you hear from them *Demetrius* his outcry, Great is the *Diana* of the *Ephesians*, especi-

ally ſince the moving cauſe is the ſame, namely, Sirs you know that by this Art we get our wealth, our honour, and all, and therefore it behoves to oppoſe that upſtart Chymiſtry, which will (if it once be accepted into the world) make us to be as contemptible as common Fidlers. *Hinc illæ lachrymæ.* Hence it is that you hear ſuch terrible newes concerning this Art of Pyrotechny; for this Art requireth (in a ſenſe) a new birth or regeneration: as then it was an irreſoluble riddle to *Nicodemus*, that a man when he was old ſhould enter into his mothers womb, and again be born; ſo is it an inſufferable task for an old Putationer, who hath by preſcription attained the repuration of a skilful Doctor, to make loſs of all this his imaginary skill, and to employ his time, paine, ſtudy, and moneys, in the attaining of that which he either neglecting or ſlighting in his youth, is in his age

as capable of as an Asse is to play on the Harp; there is therefore no way left for him to uphold his own reputation, then by casting durt on that Art which is so diametrically opposite to his former way of profit.

Nor is it any thing of weight that he urgeth his as the old way, and condemns the other as new; for error wants but a few hours of the Age of truth, nor was this old way elder then error, and therefore to plead its antiquity is a fallacious argument of its authority and verity.

Yet could I (if it made to my present purpose) trace this noble Art of true Chymical Philosophy to a far more ancient pedigree then *Galen* or *Hippocrates* either, although *Hippocrates* was as incomparably different from the other, as truth is from error.

But as I said before, here lies the

very knot of all, the *Galeniſts* have a Trade which is ſupported by Garrulity, performed with eaſe and idleneſs, and accompanied with riches, credit, eſteem and honour, their work is not attended with any pains, untill they come to practiſe, and then that only conſiſts in viſits, which pains is the key of their wealth.

As for the preparation of Medicaments, that the Doctor little acquaints himſelf with it, his Theory conſiſting only in turning over of leaves, and his Practiſe in toſſing of Piſſe-pots and writing of Bils: this, O! this is their *Diana* they ſo much admire, and propound to the credulous world to be adored.

But now a true ſon of Art he is not ſo biaſſed, for his intereſt doth not hang on ſuch a hinge, but he propounds the workman to be judged by his work, nor can there be too many endowed with this true skil, for in the ſearch of nature there are

infinite secrets, and those lucriferous to the Artist, so that he need not gape after the practise of medicine for gain, God in mercy dispensing his gifts for the use of mankinde, gives such to whom he imparts this skil, an heart to improve it, without the sordid by-ends of gain and profit.

But admit that every *Galenist* were indeed a true Chymist, what disadvantage could accrew thereby to any true Artist? for every one would have sufficient imployment, so many are the sad diseases to which mortal man is subject.

Experience sheweth that the *Galenists* envie not Chymists as Physicians, but as Chymists; for otherwise they can with patience bear the daily swarming of their own Tribe, so fruitful is that profession of its Clients, that it is incredible what a number there is of them in and about *London*.

Now

Now it is not to be doubted, but all or most of them get a living by their Art, besides old Wives, Quacks, Mountebanks, Barber-surgeons and their men, Apothecaries, *&c.* who all as confidently pretend to a patrimony in the Art of Medicine, as if they were the natural sons of *Galen* and *Hippocrates*. Yet sad experience doth teach, that for all this rabble of Physicians, there is not a third part of diseases cured, nor a tenth part by the skill of the Doctor.

If then so many get a living by pretending to that they know not and undertaking what they cannot performe, this livelihood would not be diminished, but rather encreased if all were holpen that are undertaken, and those moreover who in numberless swarmes lie up and down in Hospitals and Spitles, and many who languish at home in private both hopeless and helpless.

But

But if once true Artists were countenanced and embraced, scarce the tenth pretender but would be drown under the board: for true Medicine is not prostituted in formal Scripts, to be prepared by the hand of any blundering Apothecary, but is one of the choice secrets of nature, which she hath with great care locked up, nor will she open them to any who have not the true keyes.

It is not an overly reading of *Fernelius, Avicen, Galen*, that can entitle a man a Son of this Art, but it requires a mental man, patient, laborious, and one who is not niggardly in expences, such a man must toyl without wearisomness, and although after several years searching, with the expence of many pounds, he hit not what he aims at, yet must he still patiently proceed, which task is more than *Herculean* for a lazy Pisse-prophet.

CHAP.

Chap. V.

But to come to the matter pro
pounded, namely concernin
poysons: of which asperſion I ſha
acquit the right Chymicall Medi
cines.

Poyſon properly is that which h
an over powering activity in the bo
dy, doth deſtroy the vitals, and
of divers ſorts; ſome are putrifactiv
poyſons, others corroſive, others na
cotick, *&c.*

This in general concerning the
Nature, but in particular they a
all found either in the Animal, Ve
getable, or Mineral Kingdome. No
to ſpeak of thoſe endemical malig
nant vapours, which infect the a
oft-times; nor of the virulency
the Peſtilence, Leproſie, *&c.* whic
oft doth ſeat it ſelf in the very wo
of houſes, cloth, paper, *&c.*

Bu

But although there are ſeveral ſorts of malignities, which are properly ſo called poyſons, yet in the common acceptation of the word, it denotes ſuch a thing by which either man or beaſt is deſtroyed, and that either by the eating of it, or by its odour or touch, not to mention that poyſon of the Baſilisk which ſome authors affirm to kill with the ſight. So that though a man die of the Peſtilence, or of the Leproſie, Pox or the like, which all have their ſpecificated poyſons, yet do we not uſe to ſay that ſuch died of poyſon, the ſpecificateneſs of the name of the diſeaſe ſwallowing up the generality of the denomination of poyſon in ſuch caſes.

Of ſuch things which are reputed poyſons, ſome as the biting of Serpents, the biting of mad dogs, *&c.* are remote from this our purpoſe, ſuch poyſons being only in the power of that angry beaſt that inflicts

flicts it, and such venomes usually die with the creature, according to the Adagy,

Mortuâ bestiâ, moritur venenum.

So that in vain should we get the teeth of dead Serpents, or the sting of dead Bees or Hornets, all their virulency being then extinct.

Other poysons are which infect man and not beast, others both man and beast.

Of the first sort are Spiders and Toads, which Apes, Hens and Ducks will eat familiarly, yet without any effect of poyson: other poysons there are which will not kill Dogs, Cats, *&c.* which yet will kill men, not because they are not also mortal to beasts, but the Dog or Cat finding the operation, being able to vomit at pleasure, escape the danger which man wanting that faculty, falls into. Hereto agrees that by Sallet oyl given

ven copiously in time, and vomit by
provoked, many poysons are happi-
escaped, which otherwise would be
hall.

Those which are mortal poysons
their proper nature, do not cease
be mortall, because they are some-
nes accidentally escaped, but are
to be reputed notwithstanding.

Before I proceed any farther into
is discovery, I shall lay down a
w certain and infallible Rules,
hich may make very much to the
forming of the candid Reader, of
e Truth in this controversie.

The first is, That nothing which is *Rule* 1.
t of its own nature poysonous, can
any true Chymical operation be
ade a poyson.

Secondly, Nothing which is of 2.
s own nature poysonous and viru-
nt, can by any true Chymical pre-
ration have its virulency advanced,
r rather diminished.

Thirdly,

Thirdly, Nothing is ſo poyſonous, but by its true Chymical preparation, doth wholly loſe its virulent nature without the leaſt footſteps of the ſame.

Theſe three Rules, though at firſt they to many may appear paradoxical, yet I ſhall ſo explain and confirm them, as that they may evidently appear true.

The firſt Rule at firſt ſight may appear untrue, and may by our modern putationers (who think they have ſufficient inſight even in Chymical ſecrets to ſerve their turn, and to denominate them Artiſts) be thus impugned, Do not, ſay they, your beſt Authors in the Science of Chymiſtry, *Baſilius*, *Valentinus*, *Paracelſus*, *Quercetanus*, and *Helmont*, all confeſs that by the Art of Chymiſtry many things in their own nature not virulent, are exalted to become dangerous poyſons: inſtance in Aqua fortis, Aqua regis, Mercury ſublimate,

sublimate, oyl of Vitriol, &c. which things (at least not poysonous) become most dangerous, and lethal.

To this I answer two waies, first of all, that it is a misconceit that the forementioned things are become poysons by such a preparation: for as for Aqua fortis, Aqua regis, Oyl of Vitriol, and Spirit of Salt-peter or of common Salt, they are not poysons, but Spirits eminent in activity, on which (being distilled with the extream fire of Reverberation) the fire hath instamped a more then ordinary fiery quality, which therefore if given alone, burn and mortifie where ever they touch any thing that is vital, (so far as their activity reacheth) yet mingled with wine, beer, or water, may be taken in the same, nay a greater quantity (then else would be mortal) without the least effect of danger, nay rather they become wholsom and medicinal, as namely Oyl of Vitriol and Sulphur

for the extinguishing the preternatural heat and drouth in Fevers, the Spirit of Salt for the ardors of the urine is an incomparable remedy: so Aqua fortis is not venomous but diaphoretick, if given in wine so mingled that it may only be made acide by it: Spirit of Salt-peter is much of the same virtue with Spirit of Vitriol, yea and Vinegar it self, may be so rectified from its feces, as in a small dose given alone to become mortal; so Hony, Sugar, and almost what not. But if they were really and formally transmuted into poysons, they could not be so diffused, but though without any taste or perceptible quality, they would certainly be mortal. It appears then that many distilled Spirits made by a strong fire, as also many fixed Salts, *viz.* Pot-ash, &c. being strongly calcined, become really deadly, that is, by being made corrosive, but not venomous, which therefore diffused in sufficient

liquor may without prejudice, or rather with much profit be taken, which else would be hurtful, yea and if their activity be by any object on which they will work satiated, they may then be taken alone, as Oyl of Vitriol mixed with a proportionable quantity of Salt of Tartar or any other Salt becomes almost insipid, and may be taken in ten times the dose which would be mortal in their simplicity. So Aqua fortis if it be poured on Silver or Iron, and boyled with it so long as its dissolving virtue lasts, then the metal precipitated, and the liquor boyled up till the Salt be dry, it becomes a medicine, though not comparable to many Chymical preparations, yet not so contemptible as the *Galenical* drugs.

As for Mercury sublimate, which may be thought to bear the greatest shew of Reason to the contrary of this Rule, forasmuch as a whole

pound of Argent vive crude may safely be taken when as 3 or 4 grains of it sublimed is immediately mortal.

To that I answer, that there is a great error in the experiment, which well considered, will carry a clean distinct face from what it at first appears withall.

For we know the nature of Argent vive to be salivative, and of a strangling quality, affecting especially the throat, jawes and head of him that takes it; yea though taken by dose, or by fume, or by inunction, yet it still betraies it self by that infamous operation, taking its recourse to those parts forementioned, yea though it be precipitated, or dulcified vulgarly, or distilled into a Spirit or Oyl according the Art of common Chymists, by which it hath some other operation, as vomitive, purgative, or sudorifick; yet as the Devil is fabled not able to hide his cloven foot, so Mercury will still

ſtill be betraying its ſalivating quality.

As for the corroſiveneſs of Sublimate, that is to be attributed to the ſaline Spirits, which ſublime up with the Mercury, by which it is not at all intrinſecally altered, and if it have any quality of operation more then its own, that is to be attributed to the Salts.

As for the large doſe of Mercury which may be given without any danger, it is to be underſtood that being a very ponderous body, and fluid, if it be given in ſo great a doſe, it ſtraight paſſeth all the bowels, and ſoon voids it ſelf at the ſiege, and is accounted the laſt remedy for the twiſting of the ſmal guts. So that its nature in operation is not to be judged by ſuch a curſory experiment, for otherwiſe if a few grains unprepared, be mixed up in any pill and given, or a ſmall quantity mixed in an oyle and applyed by inunction,

it will shew in a short time its own natural operation, and the same is the operation of Mercury any other waies vulgarly prepared, only the corrosiveness of some preparations above others are to be attributed to some Saline Spirits that are joyned with it, by which the Mercury is reduced into small atomes, and the true operation of the Mercury is hidden under the operation of the Saline Spirits that do accompany it.

Nor yet can Mercury by his or any other preparation whatsoever be brought to become a reall poyson, for Sublimate being dissolved in water, and the Mercury separated from the Salts with which it was sublimed by precipitation, or revification, (as any trivial Chymist knows how) the Salt then decocted to the consistence of Oyl of Vitriol or dry if you please, is so far from poyson, that it excels the best Medicaments the *Galenists* have, as I shall declare in its due place.

Hereto agrees, that the moſt corroſive ſublimate, being reſublimed with other crude Mercury, loſeth its corroſive quality, and becomes *Mercurius dulcis*, commonly given to the quantity of two ſcruples, the eighth part of which before dulcification were ſuddenly mortal.

This is my firſt anſwer to the objection made againſt the firſt rule before laid down, *viz.* that by no Chymical preparation that which in itſelf is not poyſon, will become venomous: which I ſhall briefly ſum up, and ſo paſs to my ſecond and more ſatisfactory anſwer. I yeeld that by ſome preparations many things become corroſive, but not venomous, the one by dilating in any liquor being extinguiſhed being no way dangerous; the other although infuſed with never ſo much liquor, yet ſtill is mortal notwithſtanding.

But ſecondly, ſuch operations forementioned, are not properly Chymical

mical preparations, nor the distinguishing badges of the Son of Art; for the *Galenists* have ravished them into their shops, and use them as commonly as any, nay most of all; for a true Chymist very seldom useth any of them, some of them never; the Spirits of Salts he useth as occasion offers, as also of Sulphur, but for any of the vulgar preparations of Mercury he abhors them. We deny not but the Spirit of Vitriol is a noble Medicine, but not that which is sold commonly, which is totally adulterated, which a very easie trial will discover: for example, take of it about an ounce, less or more, and rectifie it in a glass, you shall see how much is mixed of flegm, and that the tincture is wholly sophisticate, which will therefore remain in the bottom of the glass & discolour it of a black colour, but all that distils over will be clear and white like fountain water. The occasion of which adul-

teration, is becauſe ſome true ſons of Art have uſed a Spirit of Vitriol which is made by cohobation, (a work too laborious for a Renegado Chymiſt) which is of a pure golden tincture, and fragrant, which being a noble Medicine, and having by proof been found more effectual then *Galenical* ſlops, the Doctors therefore willing to get that Spirit, have employed Mercenary Chymiſts, ſo ſtiled, to draw both that and ſuch other Medicaments, fooliſhly conceiving, that every one that was a furnace-monger was ſtraight a Chymiſt.

Theſe Apoſtates I ſay are no more to be accounted what they pretend, then the Doctors themſelves, becauſe they have been dub'd in the Univerſity, are to be accounted Doctors.

Therefore let me not be miſtaken, to be thought to plead for ſuch vulgar preparations of Chymical Medicines,

dicines, for they are no more Chymical then any other Decoctions, Syrups, &c. that the *Galenical* Cooks prepare.

For as I said before, it is not the subjects wrought upon, that distinguish true Chymists from the Goosquill tribe, for they use Minerals and Metals as confidently as any, and I doubt not but they would scorn that any Simple, either Animal, Vegetal, or Mineral, should be accounted alien from their Art.

Chap. VI.

Consider then their method of preparations of Animals and Vegetals, and then see if the vulgar preparation of Minerals hath not the same stamp.

Some Vegetables they stamp to powder and search, and this they make

make into species, as they term them, others they decoct, conserve, infuse, candy, or make into Tablets, &c.

So Animals, as the inward of Hens Gizards, Sheep and Goose dung, *Album græcum*, Fox Lungs, Canthorides, and many Insects which they use as Cochineel, &c. some are powdered and so given, others in Electuaries, *Lock Sanum*, and boles.

So Minerals, some are used in powder, as *Crocus Martis*, steel powder, Gold in Alchermes, white Vitriol for vomits, Bezoar-stone, Lith-slate, others made into unguents, as Mercury for inunctions, *Cerusse, minium, &c.* others beaten up with other ingredients, as Arsenick in one *Alexipharmacum, &c.* others are calcined barely, as *vitrum antimonii* without Borax, burnt Ivory, &c. which is a medium between an Animal and a Mineral; others

are

are ſublimed barely; as *flores Sulphuris, Antimonii, &c.* others are diſtilled barely, as *Spirit. Vitrioli, Salis, Sulphuris, Saltpeter*; and others are ſublimed with mixture, as Mercury ſublimate, and Mercury dulcis *&c.* all which operations are analogical to their uſual preparations of Vegetals and Animals: and all this is done, and uſed and preſcribed in proſecution of one and the ſame method, with other of their Apothecary drugs.

And as the *Galeniſts* may and do uſe Minerals, ſo we do uſe both Vegetables and Animals, only we differ in our preparations, and in our intentions in application. But of this in its place.

The ſecond Rule may be contradicted and oppoſed, as for inſtance in the flowers and vitrum of Antimony, the ſublimate of Arſenick, *&c.* I anſwer, that ſuch preparations

rations are no more to be ac-
unted truly Chymicall, then the
tions of an Ape are to be ac-
nted humane; for it is not every
ration indifferently made that
to be accounted Chymicall:
What hath the ſublimation of An-
mony, Arſenick, &c. in it more
n vulgar? the Arſenick is the
me it was; beſides in the ſubli-
ation of Arſenick, though it be-
me more corroſive, yet is it
t more venomous, but indeed
ſſe; for though it kill with a
ſſe doſe, yet not with that drought
d ſwelling as it doth crude;
hich frequent ſublimation will
ake more evident. But as I ſaid,
ch operations are empirical, but not
uly Chymical; which I ſhal there-
re, to avoid all miſunderſtanding,
fine.

Chymiſtry is the Art of prepa-
g Simples, Animal, Vegetal, and
neral, ſo as their craſis or vir-
tue

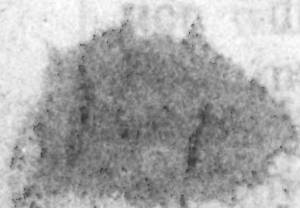
tue being sequestred from its super-
fluities, and its virulency overcome
its crudities digested, it may be a
apt medicine to perform what God
and nature hath granted to it, and
this in reference to the healing of
the infirmities of man or beast, or
metals.

I adde this clause of metals
because I know that it is much op-
posed by many, believed by few
but understood most rarely: so that
I may say of this, that those only
are heirs of this science, *Quos me-
liore luto confinxit Jupiter &c.*

The prosecution of this defini-
tion will clearly illustrate the three
forementioned Rules, and dissolve
all the arguments and cavils of
our envious adversaries; I shall
therefore conclude this Proeme or
Introduction herewith, intending the
full discovery of our cause in our
following discourse, which shall
be done so plainly and clearly that

I hope all cauſe of reproach ſhall for time to come be cut off from the envious, who, like *Momus*, what they cannot imitate they will not fail to calumniate; from whoſe obloquie we ſhall clear this Art, and make it appear to be of all humane Arts the moſt noble and deſirable, and to mankinde moſt profitable.

Nature



Natures Explication,

AND

Helmont's Vindication.

CHAP. I.

That all Diseases are in their kinde curable.

WEE have in our Preface touched in general the difference between a true Son of Art, and a School Doctor, which so long as we insisted in generals, could not so well be pondered, nor the difference weighed, for (*In particularibus*

ticularibus demonſtratur generalis Enuntiati veritas).

Now we come to the thing in particular, and by it let the cauſe be judged, as by the other it was ſtated.

Our work at preſent is to explain Nature, by which we ſhall eaſily diſcover which are the true witneſſes of Nature, and which falſe, the one is a true Artiſt, the other a Pretenſioner.

For every Artiſt is to be judged by his work, which is the way of judging all profeſſions; for whatever is meerly notional, I account but a vain Chymera, unworthy for a ſerious man to buſie his time in learning, leſt he embrace a cloud in ſtead of *Juno*.

And this is the miſery of our Schools and Academies, that the one teach barely words, the other bare notions, which indeed are nothing, and in application prove but empty ſhadowes; for he that ſeeks to ap-

ply them to practise, beyond vain disputations can proceed no farther. But of this in my [*Organum Philosophiæ*] I have largely ventilated, to which I refer the Reader.

It is a noble saying of *Cicero*, *Virtutis omnis laus in actione consistit*, Away with all those foolish (though specious) curiosities, by which a man is never the nearer any useful practical verity.

The practical end of Theosophy is living to God, of Geometry, Architecture, Gunnery, &c. of Arithmetick, summing up of sums, &c. of Philosophy, Agriculture and all Mechanicks, for the use of Mankinde as to the conveniency of life; and Medicine, which is the last and noblest of all earthly Arts, the Physitian being, as I may say, a second parent to a sick man, giving him under God his life sometimes, and sometimes easing him of such griefs, which though not mortal, or not

ſpeedily, yet make the life uncomfortable.

The nobleneſs of this Art may hence appear, for that all other things inaſmuch as they only ſerve conveniency, yet this Art is of neceſſity.

Though Agriculture be a noble Art, ſo prized by the Ancients, that the inventors of each part of it were celebrated with divine honors, yet without any Agriculture, the *Indians* live as long, as contented, and as healthy as any that abound with the variety of thoſe rarities which that Art produceth and multiplieth. So Policy, Grammar, Rhetorick, *&c.* they do adorn, not conſtitute mankinde, they keep them in a civil decorum, but not in their being; for where this is wanting they live, and take a great deal of pleaſure from what nature without Art affords, not grieved for the want of what they know not.

Nay rather they delight in their Barbarousneſs, and prefer it to the affluence of all things, and order which civilized people enjoy.

I ſhall not need to inſiſt in comparing all kinds of Arts and Sciences, with this of Medicine, which any man may do at his leiſure, ſince it is plain, that skin for skin oft times a man will give for his life.

No Nation, no People, no Countrey without diſeaſes and caſualties, this being part of the curſe; and as man at laſt is to return to earth whence he was taken, ſo he never wants the Harbingers of death, ſometime one, ſometimes another ſickneſſe or caſualty warning him of his mortality.

So that the moſt ſavage nations are enforced to uſe this Art, and wherever it is more lamely taught and learned, the more is their misfortune; for no nation or people in which many do not often want the moſt

absolute helps of Nature, for want of which they oft have recourse to the Devil, to heal them of more difficult diseases, which makes Wizards and Sorcerers in great price among the barbarous people, and so much the more, by how much the Art of Medicine is less known.

How great honour did the ancient *Grecians* and *Phœnicians* to *Æsculapius*, and his sons, so that they after did account them as gods, and all on the account of their dexterous science and skill in this Art.

But lest I should seem to insist too long on things not to the purpose, I shall come to the matter: And first to speak of Medicine, what it is in general, and then to descend a little more particularly into the enquiry of it.

Medicine is an Art by which all the defects and diseases to which mans nature is subject, are so known as to be cured and restored.

It is I say an Art of knowing, curing, and restoring all those defects which are accidental to man. Not that I do exclude other Animals, but because man is the proper subject of this Art, I do name him κατ' ἐξοχὴν, or for dignity sake.

It includes a branch of the Art of Chymistry, which being of a larger extent, I do not yet define it by it as its genus, because that Medicine is also employed about Simples, many of which are used without preparation, and many are prepared with preparations not properly Chymical, yet the noblest of all Medicines flow from this fountain; I therefore define it by the genus of Art, and that properly, for Art contains both Theory and Practick, and the knowledge of diseases is required to their cure, as well as the preparation of Medicines, which knowledge doth help an Artist, first in choice of Medicines, and secondly in the admini-

miniſtration of the ſame, which is more then the word Chymiſtry doth include.

Yea whatever it is that makes to the Art of healing diſeaſes is properly Medicinal, yea though it be miraculous, yet it is the gift of healing, or medicine, or infernal and ſuperſtitious, it is a Satanical impoſture in medicine; both which I exclude from the Art of Medicine; the one as being above Art, the other as beſides Art.

But that I refer to this Art, which by a natural courſe doth perform cures, whether by *Taliſmans*, or by Sympathetical remedies, or by proper Medicaments, either ſpecifical or univerſal, whether ſimply uſed as Nature prepares them, or elſe prepared by the Art of the Phyſician, and that either Chymically or vulgarly. And yet Chymiſtry doth alſo comprehend the moſt abſolute and perfect Medicaments, beſides

which nothing can be desired for any disease or defect, either inward or outward, except those accidents which necessarily requite the work of the hand, as Fractures, and Dislocations, and pulling out of any thing violently thrust into the body, of what kinde soever it be.

So then we need not any Medicaments which Chymistry doth not supply, yet the Art requiring the administration as well as the preparation of the noblest Meditaments; it followes that Chymistry is too narrow a Genus to comprehend the whole of Medicine; which Art doth, being equally referred to Theory and Practick.

And yet Chymistry is larger then to be totally comprehended by the Art of Medicine, for by it are prepared Dispasmes, (which are in a sort medicinal) and sundry curiosities, some not at all referring to medicine, as the making of Jemmes, malleable

malleable glasse, &c. others are referred to Medicine, and also transcend it, as the Elixir of the wise, the white respecting only riches, the red both riches and health.

Yea and this supreme Medicine doth transcend the bare Art of restoring defects of nature; in as much as it doth lengthen life wonderfully, although I know few do believe it.

So then the Art of Medicine contains these branches, first the knowledge of diseases, and secondly, the way of their cure. And this also contains two parts: first the choice and preparation of Medicines: and secondly, their administration.

Their administration includes a true knowledge of their virtue, and so a proportionable and convenient application of them in reference to the cause of the disease and the state of the Patient.

And this is universally to be noted,

oted, that the more languid the edicines themselves are, the grea- sagacity is required in the Theo- al part, and care joyned with dex- rity in the practick. I know that cording to the received Doctrine the Schools, I should now unfold any very unprofitable questions, ut intending the reality of things, nd not respecting the empty bub- les of Aerial notions, I shall not meddle with them, I mean questions reference to the definition, and di- ision and subdivision of this Art.

To proceed then to what I intend, said that Medicine is the Art of nowing, curing and restoring all iseases and defects to which man- ind is subject to in reference to the ody, as Theosophy doth the same in eference to the soul, so that next to his Art hath the first place.

I express knowing, curing, and re- storing not without cause, as I shall by and by explain. Knowing I say be-

becauſe without the knowledge
diſeaſes a man may be a Mount
bank, but not a Phyſician; whi
knowledge of diſeaſes is as it we
his line and plummet by which
works. By this he judges the fa
lity or improbability of the cure, f
though no diſeaſe in its kinde, y
many particular diſeaſes are inc
rable, as in my Preface I touch
and explained, nor ſhall I here r
peat.

There alſo I did clearly diſcov
what knowledge was abſolute, a
what accidental to a Phyſician, t
one conſtituting, the other adorni
him; the one to be required, t
other to be deſired in him; I ſh
alſo paſſe that as already ſpoken f
nly to.

Curing is as much as to ſay, taki
care of, and imploying diligen
about them; nor any diligence
not enough or any care promiſc
ouſly, for the nurſe and cook, &

carefully attend the ſick party;
by cure or care, (which is all
, being but the Engliſh of the La-
word *Cura*) of the Phyſician is
which is intended to the recove-
of the Patient, and that with as
uch ſpeed and ſafety as may be.
I add reſtoring, as the grand mark
a real and true ſon of Art, it is his
ploma by which he appears to be
created of God, and not by the
chools; for their creatures they adorn
ith titles, God graceth his with
al abilities.

His knowledge is not ſuch as he
cks from the Schools, but ſuch as is
pplicable to action, the other being
empty ſhadowes of which in its
ace.

His cure and care is not conſiſting
ly in reiterated Viſits, feeling of
ulſes, and toſſing of urines, Stirring
Cloſe-ſtooles, and appointing
urges, Vomits, Bleeding, Fon-
nels, Bliſters, Scarifications, Lee-
ches,

ches, and ſuch enfeebling Martyr
doms, nor preſcribing Syrups, d
ſtilled Waters of green Herbs, Lo
zenges, Electuaries, and ſuch foo
leries, and what is more ſordid, h
doth not overſee the Kitchin, t
make this Geily, or that Broth, o
this Glyſter or the like, but like
valiant *Achilles* or *Hercules*, he a
fayles the Diſeaſe with powerful an
prevailing Medicines, and for th
Diet he is not ſo preciſe, provide
alwaies meat be not taken immode
rately of any ſort, and that diet h
approves for a ſick ſtomack which i
of eaſieſt concoction: but of this b
the way, we ſhall inſiſt larger on it
its place.

He doth not cowardly ſum up
Catalogue of incurable diſeaſes, l
that as the ignorant Academians
old had their (*Græcum eſt, nec pot
legi*) ſo the School Doctors have
very large roll of maladies ov
which they only put this inſcripti
(I

Incurabilia sunt) and so leave them with a sad recommendation to God. But as the valiant *Hercules* fought against Giants and Monsters and overcame them, so a true Son of Art makes it appear that all diseases are in their kinde curable.

And now my Reverend Doctors, who perhaps some of you have read *Galen*, at least cursorily, and some have read *Hippocrates*, but never understood him; some have turned over *Fernelius*, *Sennertus*, *Avicen* and others both ancient and modern writers, to you I speak.

The Art that you think your selves masters of, so that you would perswade your selves to be the very natural Sons of *Æsculapius*, what is your Art? let us weigh it in the ballance, let us consider it and compare it with this Art which we commend and admire; and I doubt not but as a shadow before the Sun, so your appearing Art before true Art will pass away.

Can

Can you cure the Gout? some perhaps of you will finde impudence enough to affirm it, to whom I shall only object, *Fiat experimentum.* The people deny it according to the Adagy,

Nescit nodosam medicus curare podagram.

How then? You can cure you will say the running Gout, speak softly I pray, lest some of your patients hear you, and object this: And why then did you not cure me? 'Twill be a serious check.

But I suppose you much mistake the name and nature of the running Gout, the Gout properly and truly is an Arthritical pain affecting the joynts immediately, and some nerves sometimes by a Deuteropatheia, and according to the situation it is called *Podagra*, *Cheiragra*, and *Ischiatica*, to these I shall adde two other species

ders, to wit *Cephalalgia*, and *Odontalgia*, which are reall branches of the same disease: the Head-ach affecting the Meninges of the brain, and the Tooth-ach the Roots of the teeth, which are in these two griefs equivalent to joynts.

The Head-ach if tedious and durable is called commonly a Megrim, the Tooth-ach retains alwaies its name.

Now all these kindes of griefs are either habitual or accidental, habitual either hereditary, or gotten by some disorder or other.

The Accidental sorts of these griefs are of their own nature transient, as having no fixed root, and are caused by unusual cold, or blows, or strokes, or strains ill healed, or dislocations ill set and restored, or fractures ill conglutinated, or else through some or other intemperance in meat or drink.

For the Remedy of the Tooth-ach

if it come to extremity there is one
only capital remedy of pulling them
out, which oft proves but an insuffi-
cient, alwaies a lame remedy, but our
age hath found the way of counter-
feiting the teeth, which makes the loss
appear the less. For the Tooth-ach
there are a thousand (not to say more)
applications and tricks used to heal
and abate the present pain, and those
sometimes effectual, sometimes not
at all, for they are only topical, and
therefore at the best do but ease for
the time; others use Spels, Charms
and Magical enchantments for this
end, and yet for all this, how many
thousands there are who in their
youth have their Teeth most rotten
out and corrupted with this grief, and
all for want of help?

Well and what saith the Doctor to
this? In very deed he is as contemp-
tible as a Bag-piper, every old wo-
man and nurse hath as many and as
good Medicines for it as he. For

your worship good Doctor, with reverence to your gravity be it spoken, are you not ashamed of your own craft, which know not how radically to cure the Tooth-ach?

You will say it is a thing too mean for your gravity, which therefore you leave to every Barber, he being the only man when all is done; for what with oyl of Gloves, Origanum, Peper, Vitriol, &c. he cannot mend, with his instrument he can end.

But good Mr. Doctor, why is your worship so squeamish, and yet is not below your worth to toss a pisspot for a groat, and to tell the Patient a long tale of you know not what your self, when perhaps the grief is far of less concernment then the Tooth-ach?

What then? Even this is the Reason, here the cause is apparent, every one knowes it as well as your self, here is no room to juggle, but you must come to action, which you

are as willing to as *Hocus pocus* is to act a Puppet-play with the curtain drawn open. In cases that are not evident, you can advise them to bring their water, and this you will view as a Fortune-teller the palm of ones hand, and then you have your tale as ready as a Jugler that shews his sights in Bartholomew-fair, and a Bill to the Apothecary you can give them if need be, or they desire it, or some good counsel you have in readiness, which if the case were your own, you would think on it twice ere you would take it once. But in such cases which oft experience hath made as notorious to others as to you, there the Urinal must be thrown aside, and then you are at your wits ends, according to the Adagy,

Stercus & urina medicorum fercula prima.

How then? Marry thus, The A-

cademics have dub'd you, and declared you Doctors, which though at the first admission you know to be but a formal empty shew, yet you had the knavery to dissemble it, and the title bringing honour you are willing to accept it; and that you may not make your selves ridiculous, are apt and ready confidently to pretend what you know you have not, that is, skill. And as a lyar by oft telling a lye doth at last come almost to believe it himself; so at last after a long profession, you claim prescription, which that you may not expose to derision, you will undertake any thing, and be as busie about any sick man as *Davus* in the Comedy, he shall scarse piss, but you will toss it; nor go to stool, but you will put your nose to it and stir it; nor have a mess of broth drest, but you will have a finger in its direction; and as though you scorned Nature should stand cheek by joul

with you, if the patient be sleepy (as oft times) he must be kept waking (yea and that on pain of death) *Massanelloes* commands right: if his stomack be indifferent, he must be curbed in his diet; if he be droughty and thirsty, you will forbid him drink; in a word, you are of *Cæsars* minde in that, *Aut viam inveniam, aut faciam*, so you, *Aut morbum inveniam, aut faciam*. If his appetite be to any thing more then other, be sure that he must be restrained of and bound precisely to your Broths, your Julips, your Barley-waters, Gellies, *&c.* In a word, if the disease by too soon drawing to a period prevent you not, you will use all the Electuaries, distilled Waters, Julips, Diet-drink, Potions, Tables, Species, and Cordials, as you call them; all the Herbs, Flowers, Seeds and Roots which you can probably conjecture may chance to do good, or at least you hope will do no hurt.

But if you prevail not here, then as the Poet by degrees came to his,

Sicelides musæ paulò majora canamus.

And from them to his

Arma virumq; cano ——

So if your Diæticall Cookery prevail not, as seldome it doth (though sometimes, for Reasons hereafter to be shewn) then you go a step higher, to gentle Purges and Vomits, as you call them, and if those fail, then by Issues, or Bleeding, or Scarification or the like: and lastly, if all fail, then you resolve to cure a desperate disease with a desperate medicine, singing with the Poet this Palinode.

Flectere si nequeo superos, Acheronta movebo.

Then must poysons be used in good earnest, *Helleboro purgandum Caput*, as an ancient Adagy, *Hellebore & Euforbium*

Euforbium must do what Cochinils will not: Opium must do what Lettice posset will not; but first it must be mixed up into a ridiculous *Laudanum*; *Colocynthida & Scammony* must effect what *Manna, Sene & Rhubarb* will not: O brave Doctors! *O capita Helleboro digna!* yet you are the men that cry out against poysons.

As though *Scammony, Colocynthida, Elaterium, Esula, Euphorbium, Iatropium, Bryony, Asarum, Aaron, Hellebore*, and such like, as *Cambogia*, &c. were not absolute Poysons. O but they are tempered by the Art of the skilful Doctor. Good words cost no money, I wish it prove so. But I pray Mr. Doctor if it be so, what means the bleating of the sheep? I mean, what is the reason your Medicaments retain their vomiting quality with convulsions of the stomach which have Hellebore mixed, and their purging quality with griping

and such symptomes that have Scammony mixed? thus you use to correct poysons, thus you intend to cure diseases. *Minervam crassissimam!*

But as a Jugler when his feats are discovered, so you by this means become ridiculous: you know the serious check the Frog in *Æsop* received, who as you do, would pretend to be a Doctor, *Cur tibi ipsi latera livida non curas?*

Coughs, Colds, Murres, Hoarsenesses, Head-aches, Tooth-aches, and the like; nay oft-times the simple Itch and Scab, doth reproach you at home, and outdare you abroad, and what is your excuse? they are trivial cases.

By which it appears, that if other diseases should become as common as these, they would all be too mean for the Doctors reverence; and good reason, because they are above his abilities.

Though you name Mountebanks with

with contempt, yet you differ from them chiefly herein: They pretend skill in notorious diseases, chiefly there where they are least or not at all known; You in a place where you are most known, are most desirous to deal in hidden unknown maladies.

How often shall a man finde the Doctors worship himself tormented and at his wits end with the Tooth-ach, or Head-ach, muffled up for a Hoarsness, often coughing at every breath: to whom if you object the common Proverb, Physician heal thy self, he will thank you heartily as much as if he did, but he knowes he cannot do it, but it must wear away, he will take perhaps some old wives Medicine; and what is the cause? If another come to him for the same grief, he is straight at his rules of Art, the Cough, saith he, is caused by a Cathatr, and therefore first you must purge, and then make an issue, and use Conserves of Fox-

lungs,

bags and such like remedies; why doth he not use these tricks himself? this is the reason, he knows it is a folly; for these remedies are invalid, yet be it as it will, he that hath money, shall have his counsel which he will not take himself, because he wants some body to pay him for it, and other good he expects none, but the Patients confidence he hopes will help out the insufficiency of the Medicament, which therefore he will confidently prescribe, and count this his Counsel worth a Fee to another, which to himself would not be worth taking.

Well, be it so, that according to the Proverb, *Aquila non capit muscas*, the Doctor is above these petty imployments, which are too vulgar, which might be the better believed if he were free from them himself, yet I then desire to be enformed, what they say to the forementioned Gout, is not that a dis-

ease

eaſe worthy their care and cure
Yes without doubt, for it is a di
caſe that often followes great me
and Heroes, whom it ſo affects, th
he ſhould not be unrewarded an
that highly, that could perform tha
here the Doctor hath proved hi
skill and method (*ad nauſeam*) an
at laſt he concludes it to be incura
ble.

Perhaps upon ſome diſorder o
the body by ſudden heat and cold
there may be cauſed a running an
very ſharp pain, which as I ſaid be
fore is accidental, and therefo
tranſient; the Doctor is adviſed an
conſulted with, he adviſeth fomen
tations, unguents, plaiſters, lea
cloths and ſcarifications, then h
purgeth the body once or again
the fanſie takes him, perhaps he wi
cauſe bliſters to be drawn, and aft
them cauſe iſſues to be made; the
he preſcribes a Dietory, and perhap
cauſeth him to ſweat, the pain goeth
away

...y sometimes, he useth bathing ...the part in hot Bathes, either wet ...dry; then the Doctor strokes his ...ard, and perswades himself he ...h cured the running Gout. *Ne sa-...magne sacerdos.* Oft times a good ...d woman sweating a party so taken ...ndly with Carduus & Camomile-...wers, & bathing the place affected ...ith Brandy Wine warm, hath per-...med the like: *Ampla spolia!*

This, O this is the Doctors Me-...d, this is the Art they so magni-..., in respect of which a Chymical ...ysician in contempt is by them ...med an Emperick, and a Mounte-...nk, and what not?

We have seen their mystery in ...mmon maladies, which are too ...lgar for them, a gallant excuse, and ...n more difficult cases in which be-...g convinced by daily experience, ...d opportunity of being more fully ...nvinced, still presenting it self, hath ...torted a confession of their impo-

tency

tency herein, yet palliated with shameless falshood, that such diseases are incurable, which censure they give on a multitude of other diseases, as the Phthisick, Consumption, Strangury, Palsie, Epilepsie, and many others, which it would be tedious to relate and name.

But a true Physician acknowledges none of those shameful distinctions, of trivial and considerable diseases, nor that false distinction of curable and incurable; but by his Art with Gods blessing he is able to cure and restore to their integrity all distempers of what kind soever, which I shall briefly yet fully clear up and demonstrate.

This task may seem to some very difficult, especially to a Pisse Prophet, who I suppose are very desirous to hear it demonstrated.

I doubt not but many of the Goosquill Tribe hope the contrary, having this confidence, that what

ever

beyond their capacity is be-
yond possibility, whom therefore I
shall principally assail in this demon-
stration. But if any of you desire to know how
I prove all diseases to be incurable,
who am so confident to affirm it, I
shall aske you how you prove any
diseases to be incurable, which you
confidently affirm to be so.
I know that what ever you will
answer, though by much circumlo-
cution it will all tend to this, because
you never could certainly cure such
diseases, therefore you so judge them.
In very truth Gentlemen, if you
have negative experience are so
bold to collect a positive Maxim,
and confidently pronounce that incu-
rable which you cannot cure; I hope
you will give me the like liberty as a
Son of Art, to affirm those diseases
to be curable which he hath oft and
certainly restored.
Worth derision was that of an
Ideot,

Ideot, who being asked how mar
seven and seven was, he counted
on his fingers and could tell the num
ber; being asked how many se
vindes seven was, his finger Arithme
tick failing, he could not tell; bu
being asked how many seven time
seven was, he said, No man cou
tell: he thought some men mig
possibly count up 4 times 7, bu
7 times 7 God only knew. So you
some diseases you think you can cu
others though you cannot, yet som
more experienced in your Art ca
but the knotted Gout, Stone, Stra
gury, Epilepsie, &c. God only c
cure. This is your sentence; some
things often succeed in our hand
and some, though rarely, yet some
times, therefore they are curable
others never succeed, therefore the
are incurable.

This Logick would make almo
all Mechanicks to be impossible, i
what ever you cannot do must
straight

be unfecible. Can any of
all your Colledge together,
the Tyrian Purple? Can you
that refined Copper which in
spoken of, and is as preci-
Gold, yet both are not only
le, but the Art was formerly
as appears by the Authority
Scripture. But what need I
nd such hard Cases to you?
y of you make a Sword, or a
handsom Shooes? I hope you
not therefore conclude it im-

wisdom with you? Is nature
to your knowledge? Shall
ill not be accounted true
you have not? Fie on all such
nce, and fie on all positive con-
ons drawn from negative expe-
which is indeed but igno-
; for what is negative experi-
but want of expetience, and
is that but ignorance? It is a
saying, *Qui ad panca respicit fa-*

cile pronunciat. Tell me seriously, why should you account that incurable which you cannot cure? What have you tryed, for to give such a resolute sentence? Do you know all natural things, with all their preparations, and the virtue of them both in their simplicity, and what they may be advanced to by a due preparation? Or do you think that this is needless for a Physician to know? Do you think that diseases will be scared into conformity by the vengeance of your gravity? Or what is the matter? for shame confess the truth, and say, it is a refuge only for your ignorance and lazinesse that you have compiled that Catalogue of incurable maladies, and if you be not past all grace and shame, attend to him who offers to inform you better. If the cure of the sick be your aim, and the good of mankinde, do not envie a profitable truth because it is falle

of your lot, which you might shared in, had you been industri- in your time and youth. But being too slothful to learn, and too proud to confess your igno- ce, I cannot expect but you will like *Momi & Zoili* snarling at you cannot imitate, verifying Adagy,

Inscius quæ non capit ea carpit
Doctus & tanta mysteria ridet
Ambo sic pergant, fatuus at unus
Invidus alter.

truth is, what you affirm to possible that I will yeeld to be difficult, which difficulty re- not the cure, (for all diseases like to a noble Medicine) but preparation of the Medicines; but know the proverb,

Difficilia sunt quæ pulchra.

But though they be difficult, they are not to be despaired according to the Poet,

Nil

Nil tam difficile est quod non sole
tia vincat.

Do you think that Science and A
will drop down on you without pa
and diligence, as *Diana* is fabled
have fell from *Jupiter*, or to be i
spired miraculously, as *Danae* w
fabled to be impregnated by *Jupi*
coming down into her lap in a sho
of Gold? know you not that *ver*
dere dii laboribus Artes?

It is not reading of *Aristotle* t
will make a Philosopher, or of *Ga*
Hippocrates, *Avicen*, *Mesue*, or *F*
nelius, *Sennertus* or the like, that w
make a Physician. It is not the re
ding over of Herbals, or learning t
form and history of plants that w
make a true Son of Art. No veril
it requires a far greater diligen
There are Medicines to be made th
will cure all diseases, none except
which if the health of men and co

scionab

performing of your duty
a thing you made conscience
you would seriously attend, and
suffer so many to languish and
hopeless, and helpless when
hath appointed means abun-
for their recovery.

you will say, if we could be sure
there were such remedies, we
not spare for any cost to at-
them, but we cannot beleeve any
thing.

why cannot we beleeve it?
not the Scripture say, that
mercy is above all his works:
great diffiding in Gods mer-
think that there are so many
left incurable, and yet this
of Christs Attributes, that he
our infirmities and bare our
he went about doing good
curing all manner of diseases
the people, therefore it is a
thing, that all diseases should
cured, and is any good thing im-
ible?

The ſaddeſt affliction of all tha
befals mankinde, as to this life, an
the moſt deplorable, God hath no
left without a remedy, *viz.* the po
ſeſſing of the body by the Devi
which being a preternatural affli
on, hath a ſupernatural remed
which is prayer and faſting. And
it likely that he hath left any nat
ral malady deſtitute of a remedy.

Again, doth not the Lord pr
teſt that he doth not willingly gr
nor afflict the children of men, whi
would be a paradox to believe,
there were no remedy for ſuch a
ſuch diſeaſes, when the Lord by
moſt deplorable diſeaſes would
out the ſaddeſt afflicted State
the Church for their ſins ſake, as
this queſtion, *Is there no balm in G
lead? is there no Phyſician there*
it were a very unapt ſimilitude,
there were ſuch a catalogue of ſor
for which there is no balm, and ſu
a roll of diſeaſes for which there
no Phyſician.

Te

Tell me, did you never read of a Medicine created out of earth, which no wise man was wise should not despise? According to your Doctrine, if a wise man were either afflicted with the Gout, Strangury, Palsie, Dropsie, or the like, he should despise that Medicine, and that justly, it could do him no good for his Distempers. It must needs follow, that which no wise man should despise, that is, unless he would commit folly in so despising, must be of virtue to cure an disease, or any, or else if a wise man be subject to any disease which Medicine could not cure, he could not without folly but despise it in reference to his own behalf. Did you never read that the sick have need of a Physician? To what end I pray thee? to entreat, God for him, and to prove one of *Job*'s comforters, that is to tell him that his sickness was incurable, if then the sick

sick indifferently (not this sick man and that sick man excluding such and such) need a Physician, it must needs be that the Physician hath or should have remedies to help such an one, or else he hath little need of him to rake his money and to torment him with his Rules of Art which are to no purpose, if he be incurable.

Did you never read that God hath created the Physician for necessity and appointed him to be honoured for necessity sake; either then such cases which you shamelesly account incurable, are cases of necessity, and so the Physician is created of God for such cases, or no: what honour then can you a Physician like to receive, that when he is called to some Patient hath this shameful subterfuge (it is not to be done)?

Nor do there want examples sufficient to convince the truth of this, if you were but as careful to mind true

Artists, and to incourage them, you are to hearken out all the va- and apostate Chymists and ticks to make use of their igno- adventures, to the reproa- of true sons of Art.

Valentinus cures are be- your cavils notorious, so that all the Doctors of his time field (as I may say) nor was contemptible a man, to have his credit so to derision, in such a challenge, had not been notorious.

a man of no obscure fa- and *Georgius Phadro*, did both and perform the cure of counted incurable.

Count *Trevisan* in his Treatise *Chemico*, reckons up all able diseases, which by his Me- he affirmed that he had cured.

Paracelsus to the admiration of *Germany*, did both promise and perform the like, as is beyond de-

nial

nial testified of him by an honourable Prince of *Germany*, in an honourable Epitaph for that end set upon his Tomb.

Quercetan after him did effect most marvellous cures by this true Art, whose testimony the quality of the man may make Authentical. Yet so far was he from studying parties that his design was to supply the defects of Art in the common Apothecaries shops, which he endeavoured in his *Pharmacopœa Dogmaticorum restituta*, in which he did (*ex ungue Leonem*) by those common things of Chymistry, yet far surpassing the ordinary drugs, do what he could to incite those who were diligent and judicious to a more serious search after secrets, which because he would not prostitute, he declared covertly, yet nevertheless to a son of Art plain enough.

And in our Age the noble *Helmont* did perform the same to admiration,

ration, and hath so satisfactorily
itten of the whole Art in his
volume every where extant,
though many snarl and bark at
yet hitherto none hath appear-
that durst take up the buckler
him.

What can you say to these men
Mr. Doctors, are their testimo-
true or no? I suppose this que-
will prove to you as Christs in
like case did to the Pharisees and
, concerning the Baptism of
, when he asked them if it were
heaven or of men. If you confess
or true, then I aske you why
do not follow them, why do
not beleeve them, why do you
broach the Art so signally testifi-
? If you say it is not true, the
ople will condemn you, your own
Chieftains will convince you, *Senner-*
tus, *Fernelius*, and many others have
been forced to confess that of this
Art in its commendation, which
would

would make your ears glow to hear it in *English*.

And to deal in good sadness, How come you to know any thing concerning the Art of Medicine? Have you it not from testimony? Are not Authors authorities your main pillars? suppose your selves to be as you were before you had any practise, yet you were dub'd Doctors; and what was all your skill then but on credit? are not the Herbals but so many collections of the Judgements of such Authors as have written on the subject? And are the opinions of some men that you fancy, to be believed before the absolute testimony of others? What partiality is this? What had *Galen* to induce credit more then *Paracelsus*, *Helmont*, Count *Trevisan*, *Valentinus*, *Quercetan*, and those of his Art, whose persons were noble, whose learning not contemptible, and who wrote not their placits, but their experiences; not

what they thought, but what they done, and could do. Is a negati- be accounted as an oracle be- a positive affirmation? Away this madness! If you would de- a reason for the curableness of all ases, I answer, the effect is to be proof of the cause: I suppose are so good Logicians as to w that cause and effect do mutu- argue each other. If then all eases in kinde have been, are, and may be cured, then they are curable. The assumption is proved by testi- nies sufficient, by experience, and no obscure grounds from the Scri- ture.

CHAP.

CHAP. II.

The insufficiency of vulgar Medicines, the cause why many Diseases are judged incurable.

BY the Catalogue of incurable Diseases it may appear what and how many diseases there be which the Doctor confesseth are without the reach of his medicines and method. We shall take them at their word, who grant indeed that they cannot cure them, but that they are not therefore cureable, that we have upon good ground denied.

Now let us consider the efficacy of their method and medicines in other cases, which they do account curable, and examine what they do perform there.

But first I shall adde a word or two of serious reproof to them in reference

...to the former number of incu-
...le maladies, in that they to me
...not a little culpable.
...they would candidly wave the
...of such griefs, and deal ingenu-
...with the sick Patient, it were
...mendable in them as honesty, al-
...gh they should much diminish
...reputation thereby.
...yet though they (I mean the
...of the sect) do confesse their
...ciency to cure such and such
...ladies, yet this notwithstanding,
...ny through ignorance of their
...ities come to them, in any such
...they will not turn him away, ve-
...ing therein the sordid saying of
...unworthy Emperor, *Dulcis odor*
...*ex re qualibet.*
And yet for this they want not a
...ist, and a poor one too, Although
...they we know not certainly to
...ure it, yet we know the causes of it,
...what breeds it, and what feeds it,
...hese we cannot totally remove, but
we

we can ſo diminiſh bad humors whi
is as fuel to it, that it ſhall not be
dangerous, nor ſo troubleſom as
it would be, alſo we can apply rem
dies to abate Symptomes, and
Art will do.

Theſe are good words, whi
they knew not how to give, it is p
ty but they had been turned
plough, when they had been
ſent to the School. But as goo
words alone will never ſatisfie
hungry belly, ſo will it leſs profit
ſo difficult a caſe.

What our Doctors can do in
ting the Symptomes of the G
the Stone, the Epilepſie, the Palſ
I deſire to know and learn, nay in
leſs caſe then thoſe mentioned, in
Quartan Feaver.

I confeſs, that in the time of mi
ry the Patient oft times will ad
of any help real or only promiſed, a
cording to that old ſaying, A drow
ing man will catch at a ſtraw. B
the

Doctors ready affording to them help and counsel when called, such and other the like cases, and performing nothing in lieu of great fees, doth make them justly at last ridiculous, so that the name of a Doctor is as contemptible to many of the most vulgar, as a Puppet-player; and justly, for who sees not how foolishly in these cases he behaves himself? Let a poor man be taken Paralytical, or Epileptical, or Leprous, or with a Cancer, Lupus, or the like, they will very friendly advise them not to spend their money, for it is in vain; nay Hospitals are not to entertain such persons as being out of hope of cure; and yet if a great Heir be taken with any of the like cases, no Ravens will flie more greedily to carrion then they to him, in acting very impudently and dishonestly.

It is not my purpose here to descend to the particulars of diseases,

this being only an Apology, I having elsewhere largely insisted upon many diseases in particular, such to wit which are more common and truculent, which I did, that ingenious men which have not the happiness to attain to the greater arcanaes, may yet have a Succedaneum to them, which being of a more precise nature, are to be used in some cases only, not so commonly, and universally in all.

To return therefore to the thing proposed, namely to consider and take a view of the Doctors performances in other cases which they count curable, namely Feavers, Fluxes, Pleurisies, &c.

And first to begin with the Feaver; is that I pray you certainly by you cured? No verily, nay the contrary. Truth, there are very great varieties of Feavers, some are diary, and of their own accord end in a fit for the most part, here perhaps

the Doctor is called, and preſcribes ridiculous medicine with a ſevere diet, and the party recovers of the diſeaſe, which of its own accord would have ceaſed, or at moſt nature being holpen by a Sage or a Carduus poſſet, and ſweat provoked thereby.

The cauſe of theſe Feavers being ſlight error in the firſt digeſtion, and not affecting the ſpermatical membrane of the ſtomack with any malignant impreſſion, is eaſily avoided by one, and that oft no tedious fit, and not rarely is expelled by vomit, and looſneſs, but moſt often by ſweat.

When the Doctor comes to ſuch a Patient, finding him very ill at ſtomack, reſtleſs, and oft with much pain in the head, very thirſty, and with a thick pulſe, he for the time appoints him ſome cooling Julip, and perhaps ſome ſimple Cordial, and by ſuch means hindering natures indi-

cation, the party who after a ſound ſweat would the next day be pretty well, is like a ſea-ſick man, though the rigor of the former day be abated, yet he is untoward, with a dejected appetite, and ſomewhat Feaveriſh; then the Doctor preſcribes a purge, to carry away (as he ſaith) the peccant matter, and in a word handles the caſe ſo artificially, that he will make a fortnights cure of it ſometimes twice as long.

This then he accounts a great cure, and to make it the more eſteemed, he will make it coſtly enough, the Apothecaries Bils oft times in ſuch caſes riſing to five, ſometimes to ten pounds, and the Doctors Fees to as much, when as the diſeaſe at the firſt taking in hand was but a plain Diary, though before the Doctors making an end, it be by his rules of Art changed into a Synochus.

Nor may this ſeem a falſe imputation, for I have known the like done where

where no Feaver hath been before, yet the Doctor by his Art of preventing diseases, hath not only caused disease, but also promoted it so far, that by it all future maladies have been certainly prevented, and the grave hath covered his error.

A Gentleman of my acquaintance in *London*, some three years past, in the Autumn, was asking me what I would advise him for the purging of his body to prevent diseases, (malignant Feavers being then common) I demanded of him what moved him to desire Physick; he told me indeed he found no disorder in his body, but thought it were good to use Physick notwithstanding for prevention sake. I told him that Christs rule therein was not to be contemned, *viz.* That the whole need not a Physician, but such who are sick; and advised him if he were well, to keep himself well; but he would needs take the advise of a

Doctor, and ſome gentle thing to cleanſe his body, hoping by it to be the leſs ſubject to the diſeaſe of the time.

He adviſed with one, without exception of as great fame and note as any in *London*, who hath heaped up riches out of the ruines of ſeveral perſons and families, and for doing it with a grace, hath with them got ten a name; he adviſeth him to a gentle Purge, which being taken wrought little or not at all; where upon the next day finding himſelf little the better, the Doctor preſcribed him a Purge ſomewhat ſtronger; for, ſaid he, the humor is melancholick, and ſo not eaſily removed: this purge wrought through ſo that at night he had little reſt, and the next day was Feaveriſh, which the Doctor handled ſo well, that in ten daies he rid him both of his Feaver and his life.

Another Doctor of no less note, about two years since, came to a Gentlewoman of good quality, who had formerly been his Patient, and was at that time in good health, only desirous for prevention sake to purge, which he directed her to do, prescribing a Purge, which working not at all, he advised another of greater force; this wrought about 16 or 20 stools, and in the night began to work afresh, nor ceased (the Doctors skill notwithstanding) till in three daies it fully cured her of all infirmities present and to come. No marvel then since they are so dextrous in causing diseases where none were, and managing them till by them is made an end of all worldly misteries, if they being called to a diary can artificially turn it into a Synochus, according to the Adagy,

Facilius inventis additur, quàm nova inveniuntur.

If I were minded here to insist on instances, I might spend more time then this Apology will admit; I shall therefore pass on to the matter in hand, namely that the Doctor with all his medicaments which the Apothecaries shops afford, and his so much adored method to boot, is not confident of the cure of any one disease, nor can he assure his Patient thereof.

So then if there be any accidentall distemper befallen a strong man, or woman, there he will tamper like a tinker, who seldome mends a hole till he makes it twice or thrice as big, that so he may account so many the more nailes; so the Doctor will not spare to play booty between Nature and the disease, till it be aggravated to what height it is possible for nature to bear, and then he withdrawes his hand, and expects the Critical day, to wit, to see what end nature will make, in the mean time

to the disturbance of her as much as he can, he forbids all meat and drink but his cookery, every day peeping in the urinal, and feeling the pulse, and prescribing this or that slop for a Cordial; if the Patient die, then he takes himself excused, for he proceeded according to the Rules of Art, if he recover (as God in mercy doth recover many, though far less then otherwise through the Doctors help) then he reckons this for a cure, and prides himself herein, whose folly we shall discover fully to the Impartial Reader.

'Tis a shameful excuse that Doctors usually make when many die under their hands, that they proceed according to the Rules of Art, if this Art be worse then the Art of a Tinker or a Cobler: For let any of these be called to do any job of work that is in their Trade, they will tell you straight, if or no it be to be done, and undertaking will perform

form it, only the Doctor if called to a ſick patient, will in lieu of a large Fee tell you what the diſeaſe is (at leaſt what comes into his minde at the time, which he thinks will ſatisfie an ignorant patient) and what is this? The ſick man needs a Phyſician, not a witneſs of his miſery. Well, aske him concerning the cure, he will tell you that he can promiſe nothing, for the bleſſing is only in Gods hand, but he will do his endevour. A religious Anſwer, and as he will garniſh it, to the vulgar ſpecious, but it is is but a viſard to hide a grievous impoſture.

For as our life, ſo all our actions are in the hand of God; 'tis he that buildeth the houſe, elſe in vain is the work of the workman. The husband-mans breaking up his ground, ſowing his ſeed, and managing his ground: even this ſaith the Prophet) is of the Lord; He teacheth him, and helpeth him, elſe he could

do

do nothing. So in God we live, move, and have our being: and when we speak of ordinary natural things, to be so cautious in speaking as not to promise any thing without mentioning God, is not discommendable, but the contrary; yet as it may be used, or rather misused, this may seem not only ridiculous, but in a manner an affected taking Gods name in vain; as for instance, if a man being desired to make a garment, should promise not absolutely, but with proviso, if God permit, and give life, it is Christian-like; but if he desire Gods blessing as to the effect, the causes being granted, that is ridiculous; as if he should say, I cannot promise to make you a garment, but I wil use all the skill I have and my endevours, but it is in Gods hand whether it shall become a garment or no. So if a servant should be bidden to kindle a fire, should say he could not promise to

do

do that, but he would do his endevour, but Gods blessing must give the success; how ridiculous were this? but much more if for fuel he should take stones, and for fire something of a different nature, and excuse himself, as having done what was on his part, but Gods blessing not concurring, the effect did not succeed according to desire.

Not unlike is it in this case: a Doctor is called to a Patient taken with a Feaver, and first orders him to be let bloud, then purged either upward or downward, or both waies; the disease yet encreasing he gives his cooling Julips, pectoral Electuaries, Conserves and Syrups, withall he prescribes Clysters, or Suppositers, Lotions for the mouth, and such fooleries; if notwithstanding the disease continue, and grow more violent, he then expects the crisis of Nature, only he will perhaps apply pigeons or the like to the feet, or

vesicate

vesicate the external members for revulsion sake, and yet if the Patient die, he holds himself excused, as having followed the rules of Art, and done what was to be done, only the success, as he saith, being in Gods hand, he therefore could not help it, if God did not see good to make the medicines applyed, effectual for the mans recovery.

But as it is a sad thing that the grace of God pretended, should be used as a pander unto wantonness, so it is no less hateful, that the providence of God should be misapplied as a cover-slut of idleness, ignorance, and unconscionableness: for who knowes not that our life is so in Gods hand, as it is ordinarily preserved or lost by the use or want of things proper thereto? even hunger it self would be certainly mortal, if not appeased by meat appropriated thereto by the appointment of God. And if stones were used for food, no man

man would doubt to impute death in that case to the want of food, as the immediate cause subordinate to the providence of God: so is it in this case. And in truth God can, but rarely doth work miracles; a man rarely is starved to death amidst variety of victuals, nor pined for thirst where drink is plenty, much less where he both may, and doth eat and drink at pleasure. So then as to the starving of a man is required want of meat & drink, or either of them, so to the perishing of a man under a Feaver is required the defect of a true medicine, or want of timely application.

It is not every ridiculous slop that is a Medicine, nor any promiscuous care of the sick that is the true Art of cure; that is a Medicine indeed, and the Art of cure indeed, which hath a power to perform what the Physician promiseth, or the Patient expecteth. So then the Art and Medicines which are required for

cure,

re, and not for pretence, are to be
ated unto actual recovery as a ſuffi-
ent cauſe to the effect, which is cer-
inly effectual.

Tis as naturall and certain for a
ght Medicine to cure a diſeaſe, as it
for fire to inflame combuſtible
ings, for the Sun to give light, for
ter to quench fire, and the con-
ary would be ſupernatural, yea I
m bold to affirm, that it would be as
nge for a true Medicine rightly
pplyed to miſs the cure of a na-
ral diſeaſe, as for the flame not
consume a combuſtible object.

So that for Doctors to pretend
hat they uſe the means, and that ac-
ording to the rules of Art, but Gods
leſſing not concurring, the effect did
ot anſwer expectation; is as much
s if they ſhould ſay, that God to
ender their labour and care fru-
trate, doth work miracles daily, in
enying the natural effect to an ade-
uate cauſe.

And

And if ſo, they may juſtly fea themſelves to be highly out of God favour, if he will croſs and perver the ordinary courſe of nature, and that daily and commonly to fruſtrate their endevours; or elſe they muſt confeſs the truth as it is, namely, that their method and medicine are not to be eſteemed as an adequate cauſe to the effect of cure o diſeaſes; and then what is their Art but a ſhameful impoſture and chea of the world?

I would gladly any of the *Galenical* Tribe would ſalve this Argument, by reſolving the world to what diſeaſes their Art, Method, and Medicaments, are adequated cauſes in reſpect of cure and reference to recovery, if to any, then in ſuch diſeaſes they may as confidently warrant the effect, as a Gunner to fire a Gun that is charged with good powder, and he with a lighted linſtock in his hand; nor is it preſumption in the

one

one more then in the other, but alas is it not evident, that if a Doctor be called to a sick man, though at the beginning of the disease, and in his full strength, yet he can promise nothing but to do his endevour, as the man doth who according to the Proverb, thresheth in his cloak? whence it appears, that whenever any one recovers he doth it only through Natures benignity, and not by any art of the Doctor, who could not warrant the cure, much less how soon it would be effected.

Fie on that Art, which alone of all Arts in the world can not, dare not, will not warrant to perform what it undertakes, when as the most hazardable Art of all Agriculture, and the Mariners Art, are usually warranted, yet we know that the winds which are the directors and accomplishers under God of the Mariners design, blow where they list, rarely trade, and the crop of the husbandman (if the early

early and latter rains do but fail, either impared, or else quite frustrated, yet both one and the other are warranted by the undertakers, on penalty of loss of all their labour and cost, at the least; and oft times a voyage by Sea is warranted by Merchants for a small inconsiderable gain to be paid to them at adventure, in lieu of which they will repay the whole if lost, only the Doctor is of another minde, for he will be paid at adventure, nor will he warrant any thing in lieu of his payment, but to do his endevour, which is a ridiculous cheat of the sick, both of their money and lives.

If a Taylor when cloath is brought him, should demand, pay at a venture, and yet not promise to perform his work, but only to do his endevour, even the Doctor himself would think him as well deserving his wages, as they in Lubberland deserve twelve pence by the day for

sleeping

sleeping, but especially if such a Taylor should spoyl the cloth so brought him by cutting it into shreds, instead of making it into a garment, and do thus ten times for once making a garment, and yet exact his pay, how like a knave would this acting be, and yet how like a Doctor, who never doth otherwise.

Contrariwise a Son of Art, he confidently undertaketh a disease and certainly performes what he undertaketh; he comes armed with powerful Medicaments, and not with simple impotent method, which are as effectual to the person that is sick for his recovery, as water would be for the quenching of fire; not that he attempts any thing without the blessing of God, for he acknowledgeth it a great mercy of him, first to have provided such Medicines in Nature for such maladies, and secondly, in revealing them to him for the help of mankinde; and lastly, in

bringing him to those who finde help by him, for otherwise where God intends a disease shall be fatal to any, he with-holds the means from him, either totally, or so long till it be too late to recover him.

For although the consequent which is drawn from the cause to the effect be certain and undeniable, yet the cause may accidentally be frustrated of its effect, by accident, yet so that the cause doth not cease to be a cause notwithstanding. I might instance in all generations, which by accident may be hindred: the fire may not burn what is combustible, if by accident that be made too wet; so water will not quench fire, if the quantity be too little; so a man can not be cured by a medicine, if already death be possest of the principal parts, or if the party be not sensible, and so will not take it, otherwise it cannot be but that a medicine indeed must work its effect, else it is no Medicine.

But

But here it will not be amiss to answer a cavil, I doubt not but some adversaries will object to me as of old was objected to *Paracelsus*: Do you cure all? Do none die of your Patients? To these I shall answer, that indeed all do not recover, and yet the truth of what I say nothing infringed; for against all diseases there is a remedy, but against death none, that only is out of the reach of all medicines. Now if God hath numbred a mans daies, and finished them, it is not to be objected to the disgrace of a Medicine, that it cannot prevail against the irrecoverable decree.

If that were all that were to be objected against the *Galenists* method and practise, we should never finde fault with them; for it is appointed to all men once to die, and all our daies are numbred, every man is not to live *ad ætatem decretoriam.*

But with all this we say, that though our Medicines cannot triumph over death; yet against the miseries of life. They will prevail over the disease even there where recovery of life is impossible: and therefore a true febrifuge will refresh, abate Symptomes, compose, and bring to quiet, even there where the seat of life is possessed by death, which is a (*levamen*) though not a (*restauratio*).

Sometimes the stroke of death deludes with the face of a disease, at least shewing some of the common usual symptomes of a Feaver, not easily to be discerned, and that because it is as we say (*preter spem*) Not hoped for, and so not so easily beleeved according to the Adagy,

(*Facile speramus quæ fieri volumus, facilius quod speramus credimus*).

And so on the other hand what a man would not have, he is not apt to believe. Adde to this the commiseration we have to those that are afflicted and in sickness, which would make us desire to be instrumental in any thing which is for their recovery. And lastly, if a man do doubt the worst, yet it is not good to affright the Patient with his jealousies, which leave a deep impression on his spirit, and make the hope (if any there) oft times desperate. To conclude, as nothing is without a cause, and therefore diseases are curable because Medicines are endowed by God with such a virtue, so that some particular diseases are excepted from the rule of the generals there are particular causes, of which it is most true,

Felix qui potuit rerum cognoscere causas.

Yet a Son of Art by his Medicines is able to cure what is curable, (which all diſeaſes are in their kinde) though ſometimes the diſeaſe being heightned almoſt to its utmoſt period before he is called, ſo that death having conquered the chief places, will not accept of any truce; ſometimes the party is ſtruck with deaths ſtroke at firſt, which cauſing a commotion of the *Archeus*, diſdaining to be ſo overmaſtered by its adverſary, doth appear like unto an ordinary acute diſeaſe, yet without poſſibility of cure, unleſs by his power who can raiſe the dead; ſometimes the patient hath undergone ſo much of the *Galenical* Tribes methodical Butchery, that he hath not ſtrength left to help the Phyſicians Medicines, nature having been ſo exhauſted, that for want of ſtrength it faints under its load; nor hath it ſtrength ſufficient left to co-work with the Medicine, and ſometimes

the defect of the higheſt *Arcana*, which every true ſon of Art cannot command, doth make many hereditary diſeaſes, and ſome chronical, which are raiſed to a more then uſual height, to be out of his Medicaments reach, which otherwiſe would be cured by a powerful Arcanum.

And here is the goodneſs of the moſt High, that no man can truly boaſt himſelf to be a real ſon of Art, but he hath at command Medicines to cure the moſt common and trucudent diſeaſes, as for inſtance, Feavers, Pleuriſies, Flixes of all ſort, Agues of all ſort, ſmall Pox and Meaſles which are indeed but a branch of Feavers, Calentures, alſo which belong to the ſame head, the Jaundies, Head-aches, Tooth-aches, with all cunning pains, Hypochondriacal Colicks, affections of the Mother, and obſtructions of all ſorts cauſing indigeſtion, Palpitations, Syncopes, Convulſions, Vertigoes, &c. which a true ſon of art can confident-

ly

ly undertake and cure: and though some are past recovery of life as is before said, yet even to such his Medicaments will be effectual for ease and comfort, and abating of raging Symptomes, which is an effect not to be despised, where more cannot be attained.

That therefore may well and truly be account a Febrifuge, which ordinarily, speedily and powerfully cures Feavers of all sorts, at first or second dose oft times, but never exceeds four daies in continual Feavers, if administred in the beginning, and Agues oft at one fit, never misseth in three or four at most, perfectly to cure: and although some Feavers which have been neglected too long ere remedy be sought, do miscarry, yet of such not one of five, of those that are taken in time not one in a hundred, which doth not disprove the virtue or efficacy of the medicine.

I know what will be said in calum-
against me, though not in answer
me, namely, that I am an Empe-
ick, and by an Emperick they usu-
ly would have understood, one who
actiseth by fortuitous receipts,
thout the knowledge of the cause
the disease, or nature of what he
ministers, and therefore shoots his
arts at randome.

This hath been an old reproach of
racelsus, Helmont, Quercetan, and
l Chymical Physicians, and there-
re I shall not wonder if it be cast
on me. But as a worthy friend of
ine, when a great Doctor of the Ga-
nical Tribe, very passionately re-
oached me to him as an Emperick,
d Mountebank, asked him the dif-
rence between such a one and a
rned Doctor? The Galenist answe-
ed, the one shot at random, the
ther wrought according to Art and
ethod: to which my friend replyed
hat to his knowledge I cured not on-

ly

ly ſpeedily, but certainly, and constantly, thoſe diſeaſes (namely Agues) which the other Doctors alwaies failed in curing, now if this were the difference between an Emperick and a Colleague of the Colledge, that the firſt at randome (as he objected) never or very ſeldom miſſed, but ſuch as himſelf by Art never or very ſeldom hit the cure, he had rather have an Empirical certain conſtant and ſafe cure, then an artificial miſſing of the ſame.

It is known to the moſt vulgar and ignorant, that not only Chronick diſeaſes are out of the Doctors reach, but all acute diſeaſes alſo, which nature doth not of his own accord cure, which may appear by the effects. How many Feavers do they cure? certainly none, if we judge that to be a cure which is indeed [ſo to be] judged, where the Criſis is prevented by the efficacy of the Medicine; but how many in a year outlive the Cri-

many daies through the ſtrength of Nature, and yet die meerly through the Doctors taking part againſt nature by phlebotomy, purging, &c. who is hired by the patient to oppoſe the diſeaſe, againſt which their Medicines are as effectuall as the Prieſts holy-water is againſt the Devil, or the ringing of Bels, and mumbling a *Pater-noſter* on their heads; to both of whom I may ſay that of the Satyriſt,

(mate dignum!
Ah pecus inſipidum, nullo non ſcom-
Sicine vos decuit fieri ludibria vulgi?

I have oft ſeriouſly wondred how it ſhould come to paſs that theſe ſilly Juglers ſhou'd ſo long ſhuffle out, ſince there is ſcarce one in the whole Nation that ever made uſe of them, who in health hath not a ſtout ready in his bag to throw in a *Galeniſts* diſh, and yet in ſickneſs they deifie in a manner thoſe very men whom

in

in health they ſcorned; and I can
not but aſcribe it to the juſtice an
wiſdom of God, who is pourin
forth his plagues all the world ov
(I mean among Chriſtians) by whic
the third part of the world ſhall p
riſh, and I think in my conſcienc
that few leſs periſh by the Docto
craft. 'Tis a ſad conſideration, th
Chriſtians only ſwarm with the
Caterpillars, the Heathens not know
ing, nor owning nor following th
method; witneſs the Turks, Moo
&c. And then began it to grow
this head of eſteem, when the apoſt
cy of Chriſtians provoked God
the pouring forth of his plagu
of which the moſt truculent of all
the Doctors Art. The ſword a
all diſeaſes put together deſtroy n
ſo many as they, namely ſuch as
Natures ſtrength would recove
but are deſtroyed by the Doct
Art, Without theſe the *Rom*
flouriſhed 500 years, nor found a
wa

nt of them. Now *Italy* and *Rome* rmes with them, and never did ſeaſes raign there as now; and of places where are the yearly bur- als comparable to thoſe places here Doctors are moſt numerous? ow do they ſwarm in *London*; and not a year in which many thou- ds dye not of curable diſeaſes. is ſad it ſhould be ſo, and yet who es it not? Let a diſeaſe be but epi- mical, the Doctor cals it a new ſeaſe, although no other then an idemical Feaver, and here he is the y-word of every water-bearer. In ues, eſpecially Autumnal and po- ular, who more ridiculous, and yet e people though they ſee and know is, nevertheleſs ſubmit to them, nd adore them in neceſſity, to the earing them of their money, and e loſs of their lives.

By all which it is moſt moſt evi- ent that their Medicines are but ri- iculous, ſo named, *a medendo*, as

Lucus

Lucus a lucendo (*quod minime mede-antur*) which may ſcarcely paſs a metaphors to true Medicines, no can any good be predicated of them without an Irony.

If we ſhould take a particular ſurvey of all their Medicines, we ſhall finde them all partly ridiculous, and partly deſperate, univerſally anſwering to their denomination; as the rude painters draughts of old did the things they repreſented, under which if it were not written, this is a Dog, this is a Cow, this is a Stag, this a Man, this a Cock, *&c.* no man but the draught could tell what the picture repreſented; ſo if thoſe were not called Medicines, a man ſhould never by the effect know that they were ſo. Firſt, are their Cathaticks and Emeticks, next their Diaphoreticks, then their Diuretick, then their Carminatives, and next their Cordials, which are either Hypnotick, or Pectoral, or Bezoar-

dical

dical, or cooling. These are indeed magnificent names, let the things be what they will. And here I cannot but take notice of their artificial imposition of names, in that they call their laxative Medicines which are of milder operation Lenitives, those of stronger καθάρσια, *Cathartick*s, which is usually rendred in other tongues, verbatim, *purgatio* in Latine, a purge in English, as of old the Romans called an enemy *Peregrinus*, that is, a stranger, *Urbanitate seu lenitate nominis rei atrocitatem sive eam mitigante*, as *Cicero* hath it, so they, by sugred denominations would hide the malignity of the things so denominated, according to the Adagy, A man that hath a bad name is half hanged, & on the contrary he that hath a good name may lie a bed till noon, intimating the levity of the vulgar, who will easily be induced to embrace a promising name, both for name and thing also.

Now of this sort some work precisely one way, others work both waies, both upward and downward; of the latter sort are, Elaterium Cambogia, otherwise called Gutta, Gummi, Centaurium, Housleek, and many others; of the first sort, are Rhubarb, Scammony, Colocynthis, Jalapium, *&c.*

Vomitories, because they bear but ill in English, they likewise call by a Greek name *Emeticks*, which the common sort not so well understanding, do think that in the name some reverend mystery is contained; and truly so there is, for as a Thief, or Seminary (with us) to avoid taking, hath a new name for a refuge, so these having deserved but ill under the name of Vomits, be changed into Emeticks, and will get entertainment under that name, which would be abhorred under their own denomination.

So that if a Patient say, Oh good

Doctor

Doctor give me not a Vomit, for such a time I took one which had nigh killed me; no saith he straight, I will only give you an Emetick, but not a Vomit: if the party reply, And what do you call an Emetick? saith he, a Medicine that worketh very gently, perhaps once or twice if need be, and thus the Patient accepts of an Emetick who abhorred a Vomit.

And the like cause gave Scammony, Colocynthida and Combogia, the surnames of Diagridium, Alabandal, and Gutta Gummi, as having by their churlishness deserved ill so often, that they are ashamed of them. So *Succus cucumeris agrestis*, is surnamed *Elaterium*.

But to leave the names, and come to the thing, what are all these Medicaments but poysons? if any be desirous to make experiment, let it be on himself first or none, let him I say but treble the Doctors Dose to himself, and I dare almost warrant him death.

But you will say they are corrected by the Apothecaries Art according to the Doctors prescription, if so, let the effect speak.

The wilde Cucumer is to be sliced with a bone knife when green, and the juyce to be received in a clean platter, which precipitates a light sedimen, this is to be severed from the other juice by decantation and dryed, which is their Elaterium, and is then fit to enter their compositions. Can any thing be more ridiculous? in the juyce indeed is the whole virtue or Crasis, and the most eminent in that part which stils out of it self from the Apple being cut in slices by degrees over a dish, so far they are right: so Opium is the best which distils out from the scapes of the Poppy so wounded, and may resemble the bloud of the vegetable.

But why the juyce when clarified (by precipitating the powder that is

light

light and feculent) ſhould be caſt away, and the dregs (themſelves call it a fecula) be only ſaved, I ſee no reaſon, but becauſe the true ſincere juice would be too ſtrong, a gallant correction. So Hellebore, Hyoſcyam, Aconitum, and all may be corrected, it being ſtamped green, and ſtrained, and then filtred, that only be ſaved which remains behinde in the filtring bag, or it dry, macerated by decoction, and then ſtrained and filtred, and the light fecula ſaved. The groſs apple is rejected, as being too groſs a feces, the ſubtle juyce alſo, as being too efficacious a poyſon, only the light fecula (which being not waſhed retains a little of the virtue of the juice) is ſaved, and it is a proper corrected Medicine for a *Gaunt*, and yet of this half a ſcruple would be as effectual as a two-penny

But why ſliced with a bone knife? is a good proviſo for the Apothe-

caries Wife, and younger Apprentice, the one a weak woman, the other a knavish boy, very apt both to cut their fingers, and the Doctor not knowing what work the juice of these Cucumers would make in a cut finger, provides for them as a nurse for a childe with a bone knife. So Colocyntida is corrected by hanging two years or three in the air on a string. If loss of virtue may be called correction, I am sure Tobacco that is of as strong a composition as Colocyntida, by the same Art may may be corrected firly for the dunghill, which before was of value; so Colocyntida, Briony, Hellebore, Asarum Roots, Aconitum, Aaron, &c. by this Art become fit drugs for *Galenist*, because scarce fit for ought else but the dunghill.

As for the confection of poysons in Receipts, because many simple people believe, that this composition of the Apothecaries by the Doctor

direction is a correction of venoms, so as to alter their name and nature into medicine, it is a meer deceit; for they only compound them with hony or sugar, and confound them with other things in such a proportion, that a dose shall contain of the poyson a less quantity then may prove mortal, which they might as well administer alone, nor with so much pains confound those things in composition which are of themselves of little or no virtue.

Thus Opium is confounded with many Simples into a ridiculous Ladanum, of which let be given as much as doth contain 6 grains of the Opium, and see if the effect be not the same or worse then if so much crude Opium were given. These tricks then are but toyes barely to confound Simples by beating them together with honey or sugar, into an Electuary or a Confection, without previous preparation and

ſeparation of the good from the bad.

Medicine is a ſerious, and hidden thing, I had almoſt ſaid ſacred, nor doth it come to the knowledge of any, but by the ſpecial gift of the moſt high. It is he that hath created the Phyſician and hath ſet him up to be honoured for neceſſity ſake. Nor is it to be thought that the abſtruſe myſteries of this Art lye proſtituted in every Apothecaries ſhop, according to the Adagy,

Vix gemmæ in trivio.

Thoſe who were the firſt Heroes of this Art, did hide the ſecrets of it ſo from the conuſance of the vulgar, that they had a Divinity aſcribed unto themſelves in reference to their hidden and ſecret skill; only *Galen* to get a name, made a great noyſe about the world, taking upon him to unveil Medicine, and expoſe

her

her naked to the eye of the moſt unworthily ſordid, covetous practitioner of the Art: but as he who did but dare to gaze upon *Diana* naked, was crowned with horns, and made a prey unto his dogs; ſo he who aſſayed ſuch violence to this chaſte and moſt retired Nymph, is worthily rewarded with *Midas* purchaſe, *viz.* a pair of Aſſes ears.

Thoſe who know and ſee, how ſidiouſly any of their own ſect doth hide any one Receipt or Medicine which the finde ſingular, ſo that many of them have never revealed it dying, who would imagine them to be ſuch Animals, that whatever they read they ſhould ſtraight believe (provided the Author have but had the luck to die famous) and ſtraightway to draw it into their Diſpenſatory, to be put in practiſe by the Apothecary. As though many who do write, (aiming at pomp and applauſe) do not write meerly conjectures

jectures which they account rational.

Adde to this Natures ſimplicity, which doth that with one or two things duly prepared and applyed, which would not be done by all the Doctors pompous receipts, which by hap ſome or other lighting of either by conference with ſome good old woman, or having by ſucceſs found the reality of the thing, which the Doctor willing to advance by his method of extracting, candying, or conſerving, or compounding; he finds it to anſwer his expectation worſe in compoſition, then in its ſimplicity, with a due preparation which therefore he keeps to himſelf as a ſecret, and perhaps gets much credit by it, (for that is the Doctors craft, that what a good old woman ſhall do by natures ſimplicity, ſhall be judged not worth thanks, yet the ſame done by him ſhall be enhanced within a degree of a miracle) two

or

three such trivial experiments, yet
ore effectual then the ordinary
ops perhaps he accounts his myste-
y, which he will not discover, till at
ast dying he is won to impart them
o the world, which he knowing to be
o simple, that if told sincerely,
ould be received with this of the
oet,

(amici?
Spectatum admissi risum teneatis

He therefore garnishes out the
aked simple truth with addition of
many things, which he hopes or
thinks will be but as herb John in
ottage, of which some by reason of
heir dearness, some for the hardness
of procurement may raise a reverend
steem of that secret so much estee-
med in his life, and which he fears
(if nakedly declared) would be con-
emptible after death: and thus
what to him was effectual, being by
his direction clog'd and perverted
with

with a fortuitous medley, becomes frustrate; hence it is that so many things which were famous to the Inventor, are at this day but contemptible slops.

Thus the Countess of *Kents* Powder is since her death brought into usual receipts, which I rather suppose is a spurious Receipt forged by others, then left by her; yet in that she wanted not her costly additions which added to the price, but diminished the virtue of the Simples: the like may be said of *Gascoines* Powder, which is by some accounted the ground of the other.

But what I particularise these things for I do to this end, that it may appear how sottishly Doctors take for granted what ever they read in a book written by any man who was famous in his life, which must needs be believed, and taken thus on credit, is so transmitted unto the Apothecaries to be accordingly pre-

pare

ared, when as their ſecrets which
ey ſo eſteemed, they concealed in
eir life what they could, and might
ve many reaſons not to leave can-
dly written after death. Partly
ſt the naked ſimplicity of them
ould bring them into contempt,
t it may be chiefly becauſe per-
ps to ſome friends under colour of
endſhip they have enviouſly given
ong Receipts, which they muſt not
er at death leſt they ſhould brand
emſelves with a black note of in-
my by ſo doing, or for other rea-
ns, which it is not my deſign to
ckon up or to endevour to conje-
re; only the grand reaſon I
ubt not, is becauſe when a Doctor
s ſuch a ſecret, how ſimple ſoe-
r it be, he values it to the Patient
her then if made of Gold and
ns, which therefore when ever
bliſhed to the world, muſt have
me coſtly additions, to make his
ice ſeem conſcionable, leſt after
his

his death by his own confession, a
that ever have used his Medicine
should judge him an unconscionabl
cheat, and so posterity falsly attribu
ted the singularity of the virtue o
the Medicine to the most costly in
gredients, come at last to leave ou
or neglect at least the due care an
choyce of the most effectual ingre
dient.

Not that I do judge, or think, o
contend for, that a Physician is t
sell his Medicines at the rate the
cost him, allowing such or such ga
for his pains as a Merchant or Sho
keeper takes. No verily, for si
Medicines are not every mans m
ney, the whole need them not, an
for their own use (so long as health
would not value that at twenty pen
which might cost twenty pound
The sick only needs them, and t
such they are precious, if effectu
and applyed in season. As then I d
not value Ambergreece the less, be
cau

ſe it is oft found by chance, and
dom coſts the finder more then
s pains to take it up, (the like
ay be ſaid of Jems in their firſt
nding) ſo I do not value a Medi-
ne by what it coſts, but by what it
ill do, and according to the party
whom it is applyed, As then a
oor mans credit is as dear to him as
ch mans, yet a defamation which to
e may not be valued at ſix pence,
ay to another be valued at ſix hun-
ed pound; ſo a Medicine which
ill cure both rich and poor, though
iven to the poor for nothing, yet
oth not argue that it coſt the maker
it nothing; and though the ma-
ing of it coſt not above five ſhil-
gs, yet this doth not hinder but it
ay be valued to a rich man at five
ound, if it really do him more ad-
antage then perhaps he would be
ithout for five hundred pound.

A Phyſician then is bound only
the rules of true Charity, and be-

ing

ing given of God to help and relieve the lives of many that are endangered, he may, and that piously, so take of the rich, as to be able to help the poor freely, and yet as cordially and as truely affording to them his best help and remedies, for nothing as he doth to the rich for a reward.

Yet is it not fit that any reward should be accounted due where the disease is not cured; for the Patient doth not want a Doctor for to tell him a tale of his disease, nor yet to pray God for his recovery, but to administer to his disease, what may be effectual: a Saylor though he take never so much pains, yet is not paid that performes not his voyage; yet and all callings whatever are paid for their pains, only with proviso, that they do what they undertake; only a Doctor is paid for his pains though never so little to the purpose, which

unconscionable; I confess that if the Patient finde him to be carefull and diligent, he may order him some reward for his good will where he wanted in skill; but this the Doctor cannot challenge. The Doctor on the Patients trial (where his remedy is frustraneous) learns (if he be honest) not too confidently to trust that Medicine in that ease again; but what gets the Patient but only his labour for his pains in taking it? and this hurt at the least, that so much time is lost and his cure never the nearer (if not the farther off by the diseases having had so long the more time on him) for which it is most unreasonable, that he should be accounted in the Doctors debt.

I must ingenuously confess, that as I alwaies reckoned a Doctors Art not to be bound to the ordinary rules of merchandise, because it respected the lives of men not to be bought

bought or sold for money, so I could not but alwaies judge it unreasonable for a reward to be there demanded where no good is done: for the Art of Medicine is a mystery in which the common people have no skill, and when they are ill they want not a Doctor for his reverent looks, nor do they desire any thing promiscuously for a Medicine, much less any dear thing, but only what may be good for the disease. If they knew a thing were not good for their malady, or that it were appointed only at a wilde random, they would be loath to buy it for themselves, though they might have it for half the worth of it, much less would they give ten times the price for it that the Apothecary gives for it at first hand, which is the usual profit which some Apothecaries (on my knowledge) make of some, nay many of their slops).

Are they the fathers of the sick

And

And do they when the childe wants and asks bread, give a ſtone; when ſish a ſerpent; and over & beſides ſell theſe prepoſterous intruſions at ten, nay oft at twenty times the rate they are worth? The God of mercy deliver all honeſt men from the hands of ſuch devouring Caterpillers!

When I firſt gave my ſelf to Medicinal practiſe, I confeſs I was aſhamed to ask a price for a Medicine I had not tryed, however commended by Authors. I knew it either muſt anſwer the patients expectation or no. If ſo, it then deſerved a gratuity above its price; if not, the Patient could not in conſcience be charged for that, which might have been equalled, if not excelled, by the adviſe of ſome old wife gratis. My uſual word then to them was, that they ſhould prove the effect in the firſt place, and then as the operation did ſucceed to be thankful.

And I muſt proteſt, that mine ears

were soon dulled with the usual palinode of, It did me no good, notwithstanding all the promises of Authors, and their method of cheating their allowed Dispensatories.

So that I was (as *Helmont* formerly) almost quite out of conceit of the Art of Medicine, accounting it and judging it to be but a cruel chear, but at last I found that God had reserved to himself a numb.r who had not bowed the knee to the *Baal* of profit, covetousness, idleness, and ambition, whom therefore I seriously studied, and gave my self in imitation of them to the studious search of Nature.

At last God was pleased so to bless my studies, and hear my prayers, as to grant me the true key of Chymical preparations, who gives to whom he pleaseth, and with-holds where he listeth, to him be glory for ever.

Then I could not but contemn the

usual vulgar preparations, as being grosly foolish, their compositions ridiculous, their corrections Ironical, in a word, the whole Art of vulgar Medicine, I found to be as if it had been invented by some *Timon*, or *Misanthropos*, on purpose to the destruction of Mankinde.

They who desire to read more particularly concerning the folly and futility of vulgar Medicaments, I recommend them to the noble *Helmont* his *Pharmacopolium ac Dispensatorium modernum*, where this subject is handled *ad nauseam usq;*. I shall not inlarge hereon, lest I should seem but to eccho to him, whom my intent is only to defend and vindicate.

This I shall only say, that it is an unworthy thing that a Doctor should administer things which he knowes not by sight, and yet bless himself that he hath the knowledge of them, when what ever he knoweth of them

it is but upon credit by reading, the Author perhaps being a *Grecian, Italian, Frenchman,* or *Spaniard,* and yet he as confidently applying his direction to men in *England* (where both Simples and constitutions of men are notably altered) as if no difference at all between place and persons were.

'Tis an abuse likewise worthy the most biting and sharpest Satyr, that a Doctor should undertake the cure of lives, and yet commit the preparation of Medicaments to an Apothecary, and he to his Apprentice, not considering into what hazards they cast, and in what dangers they involve the Patient by this course: for who is so stupid as to think, that it is the Doctors name that will scare a disease into conformity? no verily, it must be the Medicine that must effect the cure, in the preparation of which consists the greatest secret, and in it a small neglect is of fatal conse-

quence

quence; now what can be expected from an Apothecary, whose skill for the most part is no more then what an apprentiship hath gotten him, it is to me I confess ingenuously a thing of serious consideration. This I know, that the care of preparation ought not to be lightly set by; yet what Mechanist is there, who prepares venal drugs, that can be confided in, but that he will rather buy the cheapest and most usual ingredients, or substitute *quid pro quo*, with a thousand deceits, besides the neglect of his apprentice, to whom in the conclusion, the care of the preparation is committed.

Thus I have not very largely, yet I hope fully Apologized for the Art of Pyrotechny: and supposing a Gentleman for Moderator, I conceive that I hear him discharging me with a [*Satisfecisti officio tuo*] supposing an unprejudiced and judicious Reader, me thinks I hear him desiring after this

this Apology, a discovery of such Medicaments, which may actually convince and maintain, what is here argumentally proved and asserted. The desire to me seems reasonable, and my spirit to answer the same is much inclined, which God willing shall be performed in an ensuing Discourse, which shall fully and faithfully discover the more secret preparations of Medicinal Arcana's with their true keys, in which I shall be so candid as to leave nothing undisclosed which a Son of Art may desire, yet so as not to transgress the lawes of Nature, and to prostitute her mysterious and secret operations to the eye of every Reader, but presuming studious search and diligent inquiry, I shall be a faithful guide to such as by God are elected hereunto, but to the rest I shall be obscure enough.

Chap. III.

A description of the true method of Medicine, and a discovery of such Medicaments as may evince the possessor of them to be a Physician created of God and not of the Schools.

HAving in the two foregoing Chapters, on good grounds rejected the vulgar way of Medicine, and convinced it (notwithstanding the brags of our Gooſequil Doctors concerning it) to be insufficient and dangerous, intended against (instead of the disease) the life of the patient, with Purgatives, Phlebotomy, Vesications, Scarifications, Fontinels, and starving Julips, and barly Broths, under the pretence of cooling the body, and giving but ridiculous hope

hope of cure in its Dietical prescriptions and Cordials so called, made of costly things ridiculously blended together, their Clysters, Conserves, Syrups, Lochsana's, distill'd waters, *&c.* which is so notorious as to become a Proverb to the vulgar all the world over, although this foolish method be embraced and hugg'd by our Methodists (as they call themselves, or more truly, Goosquil Pisse-prophets) who by long jugling have gotten reputation, which they have improved to what height is possible for the getting of money, without regard to either Religion, conscience, or honesty.

It will now be convenient to come to the discovery of true Medicaments, which may perform that for the cure of those diseases to which mans frail nature is subject, which notwithstanding the boasts of the *Galenical* Tribe they could never perform, and yet to see how craftily they have imposed

ſed for many ages upon the cre-
lous world, (not in trifles, but in
eat and vaſt ſums of money, and
eir lives oft times to boot) would
aze any judicious obſerver of the
ſe.

Yea ſo confident are they in this
eir Art of jugling, as to glory
erein, as in a notably deſerving at-
ievement: inſomuch that a Gen-
eman of my acquaintance, of ac-
compliſhed learning, and of ſo much
onſcience therewith, that he hath
or high ſixteen years through great
difficulties, lived in defiance of the
ulgar way of practiſe, to the pur-
chaſing of the ill will and reproach
of all or moſt of his friends, and
conſequently to the involving of
himſelf in many pinching ſtraights,
which yet he chearfully underwent,
and undergoes, rather then to get a
living by an Art, which he plainly
diſcovered to be a frivolous cheat,
though a cruel butchery to the ſick;

he

he then fearing the judgement t
come, (although, without exceptio
a man of as able learning as the mo
cryed up Gooſquil Piſs-prophet
London) refuſed utterly the practi
of Medicine in the vulgar way, a
though for a livelihood, & although
abſolutely accompliſhed for the pra
ctiſe of the ſame, as the ableſt of the
for learning, (and whom the death
of two or three hundred men would
have brought to the ſame experienc
with them) nor was he then a Maſte
of nobler ſecrets, and therefore ra
ther choſe an abſolute contempla
tive life, then to be imployed
ſuch a barbarous butcherlike pra
ctiſe. This man one day happning t
diſcourſe with one of the Colleagu
of our *London* Colledge, whom h
reported to me, that he found a vai
empty bladder, puft only with wind
and who beſides his *Hocus poc*
Rhetorique applicable to his Ar
of jugling was a meer inſipid no
thing

ning; their conference being concer-
ing Astral Medicines, a thing so un-
nown to our reverend Doctor, that
e name seemed to him to sound like
e title of an Exorcism; he therefore
ble to say nothing to him either in
ay of opposition or for confutati-
n, but that he neither knew nor be-
eved any such thing; at last (left
e might seem able to say nothing
o the purpose) concludes his dis-
ourse with this Rhodomontado, that
e was able to get fifteen hundred
ounds a year by his way of pra-
ise, tacitly quipping the other, in
hat he by his Astral Medicines
commended) was not able then to get
ne hundred pounds *per annum*. To
whom this Gentleman by way of
eply objected, But how many Pa-
ients do you cure for this money?
was snapt up with a frowning cheek,
s though that were an impertinent
uestion to be demanded of him that
could and did get money, which ac-

cording

cording to the Logick of that Trib
is to be the measure of mens attain
ments and abilities.

And that it may not seem beyon
belief, how so much money may b
distilled out of mens purses in lieu o
a smooth tale; the same Gentleman
told me, that a Kinsman of his (a
Alderman of this City, and his La
dy) had both told him, the one by
way of complaint, the other by way
of boasting, that in short time his
Apothecaries Bill came to three
hundred pounds, (to whom this
fifteen hundred pound Doctor had
been and still is Physician) and this
in short time, and in the mean sea-
son no considerable distemper ha-
ving taken either himself, or Lady,
or any of his family: now by the
Apothecaries Bils, few men but can
judge shrewdly at the Doctors Fees,
& if he be not a verier idiot then ma-
ny of his brethren, one of them three
hundred pounds will come into his
pocket,

cket, which his Bils well deserve
a trick that he both knowes, and
obably practiseth, to my know-
dge some of his brethren do, and
now the trick likewise, and have
ed it elsewhere, and therefore
ll leave it now.

And we shall come to the true
t and method of Medicine, which
though (through the ingratefull-
s of the time and this Age to true
scoveries of Nature) it prove not
lucriferous as the other, yet is it
h an Art, which is followed with
ealth sufficient for a Son of Art.
True, the highest of a Son of
rts ambition and desire is, to be
ble to attend future searches, and
in the mean while to live as becomes
Philosopher in mediocrity, (not
superfluity) and this without distra-
tion: whereas a Goosquil Doctor,
(accounting himself only a fit com-
pinion for Ladies) must go arrayed
in choice silk, plush, and velvet, with

a

a Ladies hand, and his Coach to at
tend him, if he but ſtir out of doors
and therefore muſt have larger in
comes to maintain this pomp.

Yet I know that although I con
ſume and ſpend whatever moneys
can borrow from my bare neceſſity
or at utmoſt my moſt abſolute con
veniency, in Furnaces, Coals, an
Glaſſes, with the Bee making Ho
ny, but not for my ſelf, yet the ex
perience, which through Gods ble
ſing this induſtry hath brought, do
and will bring me, will make m
name live, when the names of hun
dreds, that bark and ſnarl at me, an
load me with unworthy reproache
ſhall lie buried in perpetual obli
vion.

Let not then any think to ſcar
me with the Rhodomontado of ou
forementioned fifteen hundred poun
Doctor (*per annum*) for when bot
we ſhall come to give up our ac
counts to the great Judge, I know

will not be objected there as a
me to me, that I cure in a year al-
ost, (if not altogether) as many
tients that are poor gratis, as he
th for his fifteen hundred pounds;
at to others that are rich, I give
th Medicins and counsel, asking
thing till the cure is performed,
d then by some put off with little,
d by some with nothing, because
y Medicaments are but little in
antity, and the cure (beyond ex-
station) speedily effected, and yet
atever I do get I lay out in fu-
re discoveries, and all to do good
an ungrateful generation: oft times
ming in debt for conveniencies,
d necessaries, and sparing out of my
elly to finde out new experiments
Medicine; and yet for all this ger-
g on one hand hatred & opposition,
d on the other hand, contempt for
erflowning cures so soon and cheap:
t I know that my reward will be
good name when I am gone, and

from God hereafter, whereas they that expect no reward beyond their Fees, It is no marvel if they be so sordid in raking them out of even the bowels of their distressed clients, in lieu of which they give them only smooth and fallacious language, and yet are highly esteemed because they cheat them with a grace, and put a high price upon their butcheries: This! O this! cryes them up for brave fellowes, and makes them admired & adored by the simpler sort.

And to say the truth, there is one thing which as ordered by them, and made use of to their advantage, they blinde the eyes of the common people withall, and ascribe very much to themselves on that score: and that is in Feavers, which disease, dangerously threatning the life, being indeed mortal to very many, and sadly afflictive to all that are visited therewith, being accompanied with many sad and perplexing accidents,

very grievous and troublesome to be undergone, as violent thirst, a tormenting heat and burning of the body causing restlesness, with pain or lightness in the head, an oppression at the stomack, with a dejected appetine, and a loathing of all meats, a distaste both of meats and drinks, with many other troublesome and dangerous symptomes, rendring the disease irksome to the Patient, and in great hazard to the beholders.

These Symptomes though not alike troublesome to each affected party, are scarce in the course of ordinary providence mortal to the third sick feaverish man, since two in three feavers, if wholly let alone, and the party attended only with carefulness, would after the Crisis, end usually in health, though accompanied with much debilitation; but because that this disease is not to be trusted, proving each year really mortal to many, by its exceeding troublesome sym-

symptomes threatens death unto all, and therefore (because experience hath taught the world for many Ages that there is cure for diseases attainable by Art) each sick party taken ill in places where Doctors may be had, consulteth with them, in hope of cure, though in the Countrey Villages, with far greater successe, they give parties that are taken ill, either a Rosemary, or a Cardus Posset, and so provoke sweat, yea and in Cities, the poorer sort, who cannot reach unto a Doctors Fee use the same course, by which means many Feavers very violent in symptomes, though not so deeply rooted, are speedily extinguished, but where the disease with this old wives Medicine will not be abated nor cured, there the party, if possible, will make any shift, to get one of the more conscionable Doctors, that is one who being of less note and practise, will be content with less Fees,

rather then not be imployed, who going in the same rode with his cryed up Brethren, will be tampering with Cordials as he calleth them, and cooling Julips; by Phlebotomy, Vesications, Scarifications, Frications, or the like, till he make many Feavers prove mortal by his Art, which otherwise attended only with care to keep them from the cold, and giving orderly meats and drink in season, would be extinguished of their own accord after the Crisis, and those few Feavers, which by all these devices are not enraged even to death, nor yet by their cruel forbidding of Beer, and almost all drink, whereby the disease wasts the radical humidity for want of due moisture, yet are they made so dangerous that death is oft expected each hour, not only at the first crisis, but after, even to the twentieth, many times to the thirtieth day; during which time, the mouth being very foul, and oft times

sore, the tongue black, the breath mi-
dorous, the visage representing rather
a ghost then a man ordained to life;
the Doctor is attendant (if a rich Pa-
tient) twice, at least once every day,
and each time with an affected pen-
sivenes appointing this or that Sy-
rup, or Lotion, or Julip, or Cordial,
or Lenitive, or what else his phanta-
sie dictates, and in the pitch of ex-
tremity sliced Pigeons or Herrings
are laid to the soles of the feet, and
a precise diet commanded upon
signs of mending: thus maugre the
disease and the Doctor, through the
good hand of God, and the benigni-
ty of nature, the party escapes death,
yet scare able to go boldly abroad
in two, three, or four moneths, and
perhaps through this ordering no
cure, for an epilogue of his Feaver,
contracts a Chroniek disease, which
leaves him not during life; this then
is a cryed up, and a very notable
cure, for which perhaps the Doctor

(if a rich man) many being called to consultation, share an hundred or two pounds of his money, and the Apothecaries Bill amounting to half as much.

Of such a reputed cure as this (of which had they any grace, they ought to be as asham'd as a School-boy of playing the truant) they will boast much, and oppose themselves by way of contempt against any Artist, as never having any such cure.

Truth, I grant that I never had any such cure, and am therefore bound to give eternal thanks to God, who hath chosen me to another, then that sordid, ungodly, unconscionable, butcher-like practice, by which I certainly, and safely, and speedily cure that disease, with the Pleurisie, and all Agues, even Quartan, and Autumnal, yea Hyemal, without bloud-letting, or purging, without forbidding drink, nay allowing both strong Beer and Wine

with moderation in Feavers of all sorts, in Agues and in Pleurisies, with small curiosity in ordering the diet, and yet my patients soundly cured, without danger of relapse, often at a dose or two, most of all in three or four daies; Pleurisies perfectly cured as soon; and Agues in one, two or three fits, in the spring and summer; and in the autumn or winter seldome exceeding five or six fits, and through Gods blessing the cure never missing, unless the Patient prove unruly and not submit to, or fickle and so not abide in my directions.

Yet can I confidently affirm and make good, that I yearly cure more Feavers, Agues, and Pleurisies, then any one in the *Galenical* way have in nigh twice the time; but my cures are too contemptible for the rich, Counsel and Medicine in almost two thirds of my cures scarce exceeding, sometimes not amounting to a

crown,

Crown, not one in forty rising to above an Angel.

For many hundreds know and can testifie for me, that besides my own cures, many both in City and Countrey practise by my medicines, to the cure and relief of some thousands yearly, mine own practise in some years reaching to nigh two hundred Agues, as I can make appear, with many more Feavers, Pleurisies, Fluxes, and vomitings, of all which scarce five in a year not perfectly cured, and those only such who hearing of the sudden effect of my medicines, send for some of them, and without observing the difference of season of the year, expect the same speed in cure with others, and not finding the cure perfect, (although notably abated) are discouraged, and leave off, whose error herein is not to be charged upon the Medicine.

Nor is it any thing to me of moment,

ment, or ought it to be to any judicious man, that *Galenists* rashly and impudently rail and crie out against Chymicall Medicaments, and yet the most desperate of all in that Art preparable, they have ravished into their Apothecaries Shops, and have accepted, and do own them, as sworn servants to their method.

Which charge if they deny, *Turbith Mineral*, *Mercurius dulcis*, *vita*, præcipitate severall wayes, *Crocus metallorum*, *Antimonium Diaphoreticum*, *Stibium*, &c. shall be summoned in, to give testimony to their very faces, which are medicines unfit for an honest man to use, all save *Antimonium Diaphoreticum*, which is a trifle, being so oft burnt with Salt Peter, till it become an insipid Calx, of very little vertue, in comparison to wit, of that eminent virtue, and noble excellency which we boast of in *Antimony*.

There-

Therefore, courteous Reader, do think, that we in commending noble true Chymicall Medicines, mean these rascall, virulent, horrible Medicaments, but leave them to the Galenicall Tribe, (*ut similes similibus curent*) that with them they may fill up the measure of their iniquity, and do here attest the supreme Judge of Heaven and Earth, that we both abhorre the use of them, and dehort all that are wise to beware of them, as dangerous poysons.

For we intend here absolute ingenuity, to speak of Professors, and of Medicines as they are, and not to plead for this spurious venemous Brat, because it may seem to be a Chymicall Bastard, but we disown it wholly, as an off-spring of *Renegado*, and fugitive Apostate Chymists, Mimicks and Apes to true Philosophie, but not her legitimate Sonnes, the disgrace of Art, and therefore fit

fit to be marked with a black note o
infamy.

O foolish Doctors! who ha
bewitched you, that you will no
see, nor abide the truth? O fill
and blind followers of these perver
blind guides! how long will you b
deceived? attend I pray you for you
own good, to him who is ready t
teach you better.

Strange! Certainly a deep slee
from God hath besotted the under
standing of our wise men, since ou
Princes of *Zoan* in this one thing
are fools, though in other things a
cute enough, whom so many lost live
as yet cannot make wise, sufficiently
to distinguish between reality of truth
and an Imposture.

Wo is me, that I am and must be
in this thing a Sonne of Contention,
and must contend with almost all
the earth: sure it is not for my in-
ward ease and contentment, but it
is even as a fire to my bowels; al-
though

ough since it is truth that is to be
fended, to betray which in a cause
so high concernment (as the lives
thousands) were so high an in-
mitude to God, who hath discove-
d the mysteries of nature to me,
lessed be his name) that I might
ully fear not only the deprivement
this Talent, but the other doom
the unprofitable Servant, the dread
whose exemplary punishment doth
mpell me thus to bring my Talent
to the Bank, and expose what
od hath discovered to me, to the
ew and censure of a captious gene-
tion, of whom I expect reproach,
disdain and contumelie full measure,
d heaped, yet is there a certain
mber of the sonnes of Wisdom,
om whom I shall receive both
anks and encouragement.

For whose information and in-
ction sake, we shall in a brief
iscourse, elucidate the nature of
ur medicine, as to make it appear

to

to any one whom paſſion or folly,
ſelf-conceitednesſe hath not blinde
to be a moſt ſafe, ſpeedy and cer
way of curing diſeaſes, which thr
things are required in all Medicine
promiſed to be in the Galenicall
Pſeudochemicall, but to be fou
only in the true Pyrotechnicall
creis.

So then, by this our art of me
cine, which we commend, we kno
and promiſe the cure of all diſe
accidentall to the body of m
ſpeedily, ſafely, and certainly,
do affirm our Medicines to have
adequate vertue in them to this e
which we ſhall make good, and p
mit in the mean time our adverſa
in oppoſition to ſnarle till they cr
their ſpleen.

And for the Readers informatio
I muſt give him an account, that
purpoſe is here to give things a
a ſmall Mappe, and to repreſent the
as it were in a Land-skip, very
didl

dly, though concisely, very lively,
ough as at a little distance.

First then let no man expect from
linear receipts, for that would
foolish in me to perform, and
efore fond in them to expect;
shall not write of trifles, but of
mmanding *Arcanaes*, which re-
ire to be discovered in the lan-
age of the *Magi*, lest fools and
echanists, bring these so noble
crets into common Shops, to be
dulterated as all their Chymical fop-
eries are.

Which pitiful horch-potch had its
riginall from rare secrets of Art,
though through ignorance and
ilapprehension of dull, lazy heads,
nd searchers, they are under the
ame names with those renowned se-
crets of *Theophrastus Paracelsus*, be-
come racally venemous dangerous
flops as they are adulterately, and
knavishly prepared for sale, and
according to the allowed Receipts of
vulgar

vulgar *Tyracinists* and *Pharmacopeas*, they are at the best either dangerous as having only a mock (in stead of due and true) preparation, as the vomitive, Salivative, and purgativ preparations of *Mercury* and *Antimonie*, or trivial, as the commonly venall spirits of Salts, the *Alcalies* waters and Oyls of Concretes vegetall: to which may be added the newfound silly dotages of some particular Sophisters, as the *Ignis vit* of one, the universall Medicine of another idle *Scioliſt*; the one, the product of Soot, the other of Mens bones rotted, whose rash ventosities and aery promises we reject as apostate *Renegado* cheats in Art, under the visard or mask of Chymistry, as *Allen* the notable Theef, is reported to have rob'd in a Coach with his Complices, under the disguise of a Bishop with his Attendants.

Of this I have given caution, and spoken sufficiently, in a Treatise

con-

concerning this Art of Medicine, entituled, *The Art and mystery of Pyrotechny, taught, and illustrated.* Wherein which Tractate the world never yet saw a plainer, and only writ from the fountain of experience, which I purpose to bestow as a Legacie upon the Sons of this Art, as I find this gets acceptance, and therefore I shall not repeat here what is fully delivered and made plain there. However as I hinted, our common venal *Mercurius dulcis*, is a Fairy changeling intruded upon the world, for the sweet oyl or Ladanum of Mercury, fixt as gold, and sweet as honey (in its first fixation) which collated, is *Paracelsus Arcanum Coralinum*, otherwise called *Mercurius praecipitatus dulcis*, which by cohobation with the fire of Hell, (that is, the Alchahest) becomes volatile, and sweet like honey; and withall being anodynous, is called *Ladanum Mercurii*, and not seldom *Mercurius dulcis*,

cis, which can never be revived to Mercury again, but by the same Art which would revive gold, and discover its central Mercurial profundity.

I need not instance in other mock mimical preparations falsly obtruded upon the world, for *Paracelsus* never sufficiently to be commended Secrets, as *Mercurius vitæ*, *Aurum vitæ*, Magisteries of Pearls and Jemmes, their quintessences of Antimony, *&c.* of which comparing their either desperate efficacy, or ridiculous languidness, with the promise of *Paracelsus* and *Helmont*, concerning their Arcanaes of those names, he may say with the Poet,

Spectatum admissi risum teneatis amici

Being a true embleme of the Mountains travel, or the shearing of hogs, the one after infinite expectation, producing a silly mouse, the others

after

the Proverb, making a foul
king for a little wool.
I know that the *Galenical* Tribe
ll whine and mone pitifully, ra-
her then lose to be reputed Chy-
ists; nay if we may believe them,
ey have prepared for them the
ncest of Chymical preparations,
d some pretend to very great
re in the skill of this Art them-
ves. If so, I am glad, for to such I
y address my self, as a Brother;
d without vanity let me speak it,
ch a one of whom the best accom-
lished in that way of Pyrotechny,
y not be ashamed of: for though
n low and vile sufficiently in my
n eyes, yet when I must give a
estimony concerning my indu-
y, my searches, and my attain-
nts, to the glory of God may it
spoken, I have learned practical-
to understand both *Paracelsus*, and
Helmont, and know what they write
be true; and though I am an un-

worthy nothing, yet when the *Galenists* come to vie their mock Chymistry, with that which God hath made me to understand by the reading of *Helmont* and *Paracelsus*, through the tutorage, and under the ferula of the fire, then as *Paul* when contesting with the false Brethren and Pseudo-apostles, would not give way to them one jot; no more shall I, forasmuch as I do contend and stand up for truth it self, and do not fight nor am engaged in any personal quarrels.

Thanks be to God then, that I fall not short in mine understanding of ought of the Arcanaes of *Paracelsus* and *Helmont*, through the blessing of him who chose me before many who excel me far in parts in the Gallic Tribe: in which respect, not transgressing the bounds of modesty, confessing what ever I have received to have been from above, I shall yet be more confident, and do affirm

the Chymistry of the *Galenical*
ible is a ridiculous partly, and part-
dangerous Empericism, in stead
so commendable a Method and
n, as they with confidence and im-
dence sufficient boast it to be; and
ough I am of my self a weak and
worthy person, to combate with
h an army of Philistims, yet as
y once fell before *Jonathan* and
Armourbearer, so shall as many
oppose me, fall before the truth
ich I stand up for; but they have
taken, and now persecute and re-
When it was first told me that
many of our Colledge Doctors
pretend to Chymistry and to
naces, think you that I envied
em for my own sake? No verily,
I did then, and do now wish, that
only some, but all of them might
ll, nay exceed both *Paracelsus*
Helmont, so would much good
done, yet would not I be the Au-
of bringing such a thing into

practise, far be it from me (even to
think so) for God will be the dispen
ser of these Talents to the world
end, nor hath he left my spirit fre
but absolutely bound up in this par
ticular, whereby I know that ye
these things shall be hid, and tha
concerning these things between m
and the *Galenists*, will be many shar
conflicts, but I shal and must prevail
and shall both by argument and ex
periment, batter down not only thei
old way, of which I spake in my Apo
logetical part sufficiently, but als
this new way of Mimical Chymistry
which they presume (being added t
the other) may prove to their sur
standing, as an high wall about
Castle or Town, I shall lay flat t
the ground, and the ruine of th
rotten (though patcht up, and gaud
ly garnished) fabrick will be great,
The various providences of Go
and dispensations toward me, are
sure earnest to me, and confirmatio

of my spirit that I am reserved to, and preserved for more then ordinary imployment in this particular.

Let us come then to the true Art of healing, which is the right and only test for comparing, and trying our skill, it being the best way, to have the workman judged by his work.

How long will the world hang between two opinions? If the *Galenical* way be the truth, let it be established, if not, let it fall, and be brought to ruine.

Some mightily addicted to the common way, and withall, my very good friends, have spoken to me from the dictates of some *Galenists*, how easily my way might be reconciled to the other, to the making up between both, that which is defective in each, my Medicines, to wit, with an able *Galenists* Method, being judged a mixture convenient to make up a most admirable Art of Medicine.

This hath been ſpoken aloud to me by many who were cordial friends to me, as a wiſe courſe to be taken; which counſel proceeded (as I ſaid) from ſome *Galeniſts*, or rather of the Tribe of Gooſquil Piſs-prophets, who finding my Cures beyond cavil, and my Medicaments ſo ſafe, as to admit of no jealouſie concerning them, uſed this as a crafty way of leſſening my repute, to make as though they had an Art, by which they in their method (as they call it) could do much more then I did or could do, with the ſame things, as for want of method being to ſeek of the moſt ſafe and effectual uſe of my own Medicines, which without Art, were accidental with me (as ſometimes choice ſecrets may be found with old women). This opinion having faſtned upon the ſpirits of my immovably favouring friends, to others they pretend no difference between my medicines and theirs,

but

but that theirs are the safer and bet-
ter, or at least that my Medicines
are no others then such as all of them
know, and use.

So then they who (where they
cannot allow me less) will only al-
low me (habnab) experimental re-
cipts, casually gotten, without Art,
or methodical applying the same;
they to others will allow me nothing
but what may be common to any
Mountebank, or Emperick, and so
they confidently, and (would seem
think) conscionably style me.

Let us therefore come to take a
brief view or survey of Diseases in
their right way of natural cures, that
so we may opportunely make an or-
derly essay of Medicines, such to wit,
which deserve that name, and are
not Ironically, or Antiphrastically
named so.

And as for the *Galenists* (so cryed
up) Method, we shall discover it to
be a mere *Chimera*, a groundless opi-
nion,

nion, which to the coſt of many thouſand lives hath gotten reputation in the world, through the juſt judgement of God, and the penal blindneſs in this particular of moſt (if not all) of the wiſe men in all Nations, and civilized (eſpecially Chriſtian) Countreys.

For Medicine is ſo named (*a medendo*, from healing) and imports as much as that it is an Art ſhewing Medicaments that have ſufficient efficacy for the ſubduing and taking away any diſeaſe or diſtemper to which the life of mortal man is ſubject, though the *Galeniſts* tacitly confeſſing their inabilities, have ſince the invention of the cheat of their (every where declaimed) Method, changed the name (*medendi*, of healing by Medicines) to the notion (*curandi*, of taking care of the ſick, or uſing their trifling diligence) by their Method.

I ſhall therefore boldly ſet foot to

foot,

foot, and fairly come to Cornish-hug with the Goosquil champions, and let us see whether of us two will be the strongest, nor doubt I before I have done to give them a fair fall.

Is our Art (as I have declared) in its primitive verity, and reality, *Medicina Ars*, the Art of healing, *non curationis*, not of taking care only of the sick: (as our modern Doctors have found out a new word) then let us see how each of us perform this, and this we shall instance first in the most common and spontaneously transient, and then in the more unusual Chronick diseases.

And first for the Feaver in its several kinds, of which I gave even now a brief touch, and shall here more largely insist, and yet in as few lines as may be, because I intend this only as a small map of many things, to represent them together here in a brief Chapter, which in distinct Treatises I have handled severally, and

and largely enough in several Chapters elsewhere; all which Tractates, (being troublesom enough to me to digest into that method they are in, but more troublesom, nay toylsom and chargeable to me to get that experience out of which I then wrote, and do here write) I shall God permitting make publick, for the benefit of such who have given up their names to Art, so soon as I shall finde what entertainment this little Tractate shall finde in the world: For after this Apologetical Discourse hath brought me word what reception it finds, I resolve (*Deo dante*) to send out several Essays upon *Helmonts* discoveries, and in particular upon that concerning Feavers, the Gout, and the Dropsie, that so the common whine may be taken away from the *Galenists*, (*viz.*) that the *Helmontian* Sect only beat down, but do not build up; labour what they can to ruine the old way, never but taking

care to introduce a bet-

To proceed at present with our discourse concerning the Feaver, a sad, comfortless, truculent disease, then which there is none more mortal, insomuch that according to the common Adagy, *Nemo sine febre moritur*; which to my understanding, is a position more subtle then true, yet it speaks aloud, the sad universal afflictive nature of that disease; of which it is truly said, that it is an epidemical disease, no Nation in which yearly (at all seasons of the year) there are not sad examples of its mortal rigor and severity, and therefore ought much to employ the studies of such who have given up their names to Medicine, to find out certain remedies for the The saddest of all Feavers, the Pestilence! (called by a general name, the Plague among us) as being re-

puted,

puted, and not without cause, the saddest of temporal plagues: that I shall passe over at present in silence, as never having (to my knowledge) experience in that disease, though of Feavers commonly known by the name of pestilential Feavers, and judged to be a degree of the Pestilence it self, I have known and cured many, and those with as much ease, speed and certainty as any other malignant Feaver; nor should I doubt, if it should seem good to God to visit us with that wasting calamity, (which my daily prayers shall be against) but to restore it speedily, certainly and safely, provided the disease had not prevailed unto despair before I took it in hand. But from the opportunity of trial what my Medicines will do in this particular, I desire God would still be pleased to keep me, yet so confident I am in such medicines that I know I should not fear (if occasion were) to

adventure the visitation of as many as I could possibly relieve by my presence and help.

Next to the pestilence under this kind of Feavers may be reckoned the small Pox, which are indeed no other then a very malignant sort of Feaver; so reckoned by *Fernelius* as also a Doctor as ever the Academies afforded, and *Sennertus* also of no less fame and repute.

This kinde of Feaver so baffles Physicians, that Nurses and Midwives are more generally consulted with and relied upon in this case then Doctors, and they when ever consulted herein, become at the best ridiculous, and deservedly; nor are they often made use of in such cases, unless where the beauty of some young Nymph or Adonis lies at stake, there is the Doctor advised, though able to perform less then an ordinary Nurse, which common people know, and therefore never trouble

trouble the Doctor in such cases.

Bloud-letting, and purging in this condition are desperate dotages, and seldome expiated with ought but death, on which score Sir *Theodore Meyherne* is reported unwittingly to have kill'd his Son-in-law intended a just reward for a butcherlike Phlebotomist.

Stay all upon my knowledge, being blouded by the Doctors command in the beginning of this disease (being mistaken by them for an ordinary Feaver) have paid the price of the Doctors folly with their lives.

And as for purgatives, the Glyster-pipe farthy themselves dare not prescribe them after two or three daies in any violent continual Feaver till the febrile matter be digested, that is, till nature hath overcome the disease, and then they come all with the *Irish man* to kill a man by cutting off his legs, because his head

was cut off before; but as for the
ase of the small Pox, it is so com-
monly known to every Midwife and
Nurse, that a lask is therein lethal,
that upon the appearing thereof, they
do give over the party for lost, un-
less by restrictives, the looseness may
be stopt, and unless that be perfor-
med, (if the party affected be full of
those *variolæ*, which the Pox sends
forth) certain death follows. The same
in pestilential Feavers is evident,
where phlebotomy & purgatives are
very dangerous, nay desperate, by wch
may be strongly concluded, that
in the Plague, the Smal pox, and
Pestilential Feavers, phlebotomy, a
loose belly, and cooling drinks are of
very bad consequence, so to wit, as to
cause death in many, to indanger life
in all, that then the same things can
not in reason be of good effect in any
Feaver, which brings me by the
hand to the discovery of my method
and Medicines for the cure of this

diſeaſe, the better to compare it with the way commonly practiſed, by which both of them the better may be judged of, and cenſured.

For Feavers are of ſundry ſorts, either continual or intermittent. The continual are various, of which the ſaddeſt is the Plague, next the Small-pox, next the peſtilential Feaver, next the malignant, which is ſcarlet, purple, &c. to which may be reckoned the Pleuriſie, which is a real ſort of Feaver, more violent by reaſon of an Apoſtemated matter threatned in the ſide, of which it hath its denomination, this accompanied with a cough, and ſpitting of bloud, with a tormenting pain, is thought incurable without Phlebotomy, and ſo the vulgar are perſwaded by Doctors and Chirurgeons, though very falſly.

Intermittent Feavers are of ſeveral ſorts, either Ephemerial, or Tertian, or Quartan, of which the two

laſt

all sorts are either single or dupli-
cate: and lastly there is the Erratick
intermittent Feaver, called by *Para-*
celsus (*Febris extranea*) of all which
are so many appearances, that it
would require a large Treatise to
describe all the kinds of this dis-
ease.

But as for the cure, (or rather the
way and means of restoring this
mode of disease) therein the *Galeni-*
cal Tribe and I differ very much,
we only agree in the names and sym-
ptomes of the same; concerning
which, let it not be objected that
I leave out the names of Feavers
Hemitritean, &c. since it is not my
design in this place to make a curi-
ous Anatomy of that disease, in its
kindes, according to its various Sym-
ptomes (performed both learnedly,
and acurately by many *Galenists*, as
Cornelius and others, who being
professed Methodists, were yet ho-
nourers of Chymical Medicaments
as

as their writings do testifie) which were a work of a peculiar Tractate to perform.

And to say truth, the disease is sufficiently known, being so common and so truculent, that not only a Doctor, but each ordinary Nurse can tell when a man or woman is Feaverish, although to know certainly the kinde of each Feaver is a task sometimes too hard for a professed Doctor, and yet that may be known and the disease as far from cure as before; therefore well said he who sang thus:

Non opus est morbi testibus, at medici

To the certain, safe, and speedy cure of which malady I shall now come, and that not perhaps without great expectation, which I shall do my endevour to answer to the ingenuous readers satisfaction.

In order to which task, I shall pre-

premise some positions by way of aphorism very true and certain, however contrary to the common-practised way of the Schools.

1. That the heat which appears in some, nay most Feavers, is not originally from the nature of the Feaver.

This appears first in intermittent Feavers, (commonly known by the name of Agues among us) in which the cold fit in each access, is oft the most afflictive part of the distemper, and torments with a violent thirst, but without any sensible heat. But lastly, all malignant Feavers, (some more, some less) begin with a sensible internal cold, and a quivering and shaking withall, after which follows burning.

Thirdly, *Castrensian* or Camp Feavers (a kinde of Feaver but late-known among mankind) from the beginning of them to the end of their Tragedy, are without either

thirſt or heat, and yet as truculent as any malignant Feaver whatever.

Adde to this, that all Feavers when they draw towards a concluſion abate of their heat, although the diſeaſe be more violent then as drawing nearer to death.

To which agrees that the Feavers of old perſons, and ſuch who are of very weak decayed bodies, manifeſt far leſs heat and burning, then far milder Feavers do in ſtrong vigorous bodies, and luſty conſtitutions, and that leads me to the ſecond concluſion or Aphoriſm.

2. That the more ſenſible the party affected is of heat, and burning, the more ſtrength he may be judged to have, and the better probability of his recovery.

For it is the Archeus of the life whence this rage proceeds, being provoked by ſome accidental matter, whence the firſt offence doth ariſe, or from ſome Ideal charact[illegible]

instamped upon the seat of life, or some near adjoyning sympathizing part, either by mean of a virulent endemical fume, or exhalation, or of some passion of the minde, which by its tyrannical impression doth disturb the seat of life, that is its own original habitation, (the soul and life being originally seated in one and the same part) whence is caused this or that disease, according as the passive part doth receive the injury.

For it is not necessary that a Feaver should finde alway an occasional matter ready prepared, since it is evident, that grief, fear, &c. have power to give originall being to this disease, and so an eminent cold (especially after being throughly warm) which without controversie only inrage the Archeus, by instamping an unusual Character on its place of habitation, and so consequently follow febrile excrements, which had not being before.

The vital Archeus, is that Vulcan in man, which doth ſtir up and feed that heat of life, which from the firſt hour of life till death goes never out, which in health is orderly and regular, but being provoked, rageth according to the known rule,

Idem agens læſus edit actiones læſas, qui ſanus, edit actiones ſanas.

Proportionable therefore to the proviſion for life, is the virtue and ſtrength of the Archeus, whoſe rage in burning in Feavers, is nothing elſe but a gathering together its forces to expell its adverſary, that is, to blot out that character, which either cold or virulent fumes, or paſſions of the minde have inſtamped on its place of habitation, and ſo proportionable to the ſtrength of nature is the burning in ſuch caſes, and this leads me to my third concluſion.

3. That bloud-letting and purgations, and cooling drinks, are unreaſonable

sonable waies to be used by him that pretends to cure Feavers.

For Nature only is the immediate helper both of Feavers, and all diseases, which assail the life primarily and in their first intention, now if the provision for life, be the subject cause of heat in Feavers, what ever is intended primarily against heat, must impugn the subject principle of life, and this is the master-piece of the *Galenists* method, namely to take part against nature to whose help alone they are called by the sick Patient.

That the life is in the bloud is most certain, and by how much of it is taken away, by so much is the vitall Balsam wasted, and therefore very unwisely taken away, if the disease may be cured without: and that leads me to the fourth Conclusion.

4. That all Feavers, Agues, and Plurisies, may be cured without Phlebotomy.

In the Plague, Small Pox, and pesti-

peſtilential Feavers, the queſtion by our Antagoniſts will be yeelded, every year affording ſad preſidents of *Galeniſts* dotages in this kinde, as I inſtanced before in that great Doctor Sir *Theodore Mayberne*, and could inſtance in above forty, that my ſelf have known and obſerved, and that very lately, but in the Pleureſie it will be a great controverſie, becauſe without bloud-letting that diſeaſe is commonly reputed deadly without hope or help, although that opinion be altogether groundleſs and falſe.

Truth, the Pleureſie is a moſt dangerous Feaver, with a Spaſmus or Convulſion of the ſide (eſpecially the left) among the ribs, a little below the heart, this accompanied with the Cough, doth make a forcible dilaceration in that place, and that cauſeth extravenate bloud, and that threatning apoſtemation, indangers the ſuffocation of the party

party affected, without a speedy remedy, forasmuch as extravenate blood in such a heat, will not be long uncorrupted, but that the proper, speedy and adequate remedy of this grief is blood-letting that I deny.

That by bleeding in the beginning this disease findes mitigation by mean of the revulsion or diversion made thereby I grant, and yet this notwithstanding phlebotomy is a dangerous often, desperate sometimes, alwaies a prejudicial prescription (be the prescriber who he will) which hath its absolute inseparable inconveniencies annexed to it, and following it, on which score it is not a remedy for an honest man to apply or prescribe.

That an eminent fright will take away not only Agues, but other more deeply rooted and Chronick diseases, is a thing very well known to many, and would be believed by more, yet the practise of that way of cure

cure hitherto hath not, and I presume never will prevail in the world.

At that sad fire by Gunpowder in Tower-street, I heard of many cured of rigorous maladies, by being put in a sudden fright to run for their lives, and many on the fright sickned, and there first took the beginnings of those diseases which after proved mortall to them, and many mothers miscarried, and many women fell into uterine (and those terrible) passions: the like in other frights may be instanced, as in taking of Cities and Towns, unexpected alarms, &c. in which cases, many have risen from their sick beds, and come from their sick chambers, and fought stoutly for their lives, and lost their disease they knew not how, others contracted diseases of which they never before were sensible, and of which afterwards they have never been rid.

For to say truth, a disease is most

of

of all the fury of the indignation of the Archeus, which finding a preternatural character impressed on its place of habitation, straight rages, and acts in its fury beyond all rule and measure (this is the disease) whereas that fury being pacified, the product Nature can finde waies to evacuate with ease, and the character impressed (being but transient) would abide but a short time (as the smell of garlick in the breath of him that eats it) only the Archeus growing mad, as conceiving its habitation unfit to be indured with that odious Idea, sets all on fire, producing a real misery (from it self effectively) on apprehension of a conceived injury so verifying the Proverb, *Nemo laeditur nisi à seipso.*

Now the life dwelling in the bloud, and the balsam of life being contained therein, the taking of this away doth threaten ruine to the life, and so consequently to the Archeus, which is but its immediate servant,

by

by which fear it is oft taken from its fury, to the abatement of Symptomes speedily, after which sometimes the *Archeus* repents of its former fury and madness, and so by accident this evil of the losing bloud produceth health, sometimes when the danger threatned by loss of bloud is over, the Archeus returns to its former fury, and afflicts, though not altogether with its former rigor, (the principle of life being wasted) yet so as to delude afterward the vain Art of the Doctor, and for its Epilogue ends in a Tabes, according to *Galen*, who laies down for a maxim, *Pleuretici nisi restaurentur intra quadragenarium fiunt Tabifici.*

But admit the cure were certain, by bleeding (as it is not) yet is it not to be practised by an ingenuous man, since at the best it cures only by accident, and that by fear of greater danger, drawing or rather forcing the Archeus out of its rage and fury,

by

by which means the threed of life is shorter, by wasting its subject in which it is kept, and by which it is maintained, especially if it may be certainly, speedily, and safely cured and the bloud preserved, which is a thing promised by *Paracelsus, Helmont, &c.* and performable by medicines that are preparable by the Art of Pyrotechny, of which I shall by and by give an account to the studious and judicious Reader. I shall have don in this place with Phlebotomy, because elsewhere I shall have occasion to ventilate it, only this I shall say, that it is an inhumane barbarous butchery, because so much bloud as is taken away, so much is cut off from the threed of life, and so the Doctor becomes Journeyman to *Atropas*, cutting short the life of many by the rules of his Art, or at least impairing their strength, which art so magnified is at the best but a dotage, because that where ever it is

is used with shew of good successe and colour of necessity, there I know the cure may be performed without loss of one drop of bloud, and so come to examine purgatives; concerning which I shall propound a fifth Conclusion.

5. That no purge (*quatenus* purging) is an intentional remedy against a Feaver, or Pleuresie, nor Vomiting (as a vomit).

For Purges (properly so called, or rather improperly) are absolute venomes confounded by the Art, (sometimes with a little knavery together) of the Apothecary, and so prescribed ignorantly by the Doctor, and taken unsuccessefully by the Patient.

These in the Plague, Small Pox, and malignant Feavers, after the appearing of Symptomes with rigor, are like fiends that must be conjured down till another season, that is, till the matter be digested, or rather

in

other words, till nature hath foiled
e distemper, then comes the Do-
or to play both the fool and knave
ith his rules of Art, and prescribes
is lenitives, & gentle purges, for fear
est the party should seem to recover
ithout his help, & before this (while
urges are too desperate) he deviseth
Clyster, which trade almost eve-
y old wife hath got from him, who
ow a daies, can prescribe Clysters as
nfidently, and as wel as the Doctor.
Here the Apothecary, who in
is case is groom of the close
ool, is as busie as a cut-purse,
which score I heard of one, who
d his holiday face and band spoy-
d by one of his Patients, for want
a better retentive faculty in his
nder parts: I could wish all poste-
or-fumblers so served, to teach them
little more wit, while they pretend
so much judgement and skill.
Purges then (and justly) we reject
dangerous febrile medicaments,

at ſome times, or rather deſperate, alwaies (as purges) intended to the deſtruction, rather of the man, then of his diſeaſe, of which not without cauſe ſaid the noble *Helmont*, *Reus ſim coram Deo, niſi prorſus ſuaſero à purgantibus abſtinendum.*

And as for Clyſters, they are the ſilly *Non plus ultra's* of our Bum-prognoſticators, a dotage that it is enough to name it, when to wit, the Doctor by his information, findes a diſtemper in the head, ſtomack, ſpleen, or kidneys, of the ſick or ill affected Patient, he by his profound Art findes out this remedy: The Apothecary is ordered to make a caudle for the Arſe-gut, this luke-warm is tyed up in a bladder, not without ſome ſuperſtition, for fear ſome wind be tyed up with the li-quor, and ſo through a ſmall pipe it is conveyed up at the fundament, with promiſe in ſome caſes of won-derful effects. O brave Doctors! O

ſwee

sweet Method! This, O this! is one of the main pillars of your adored method, and as universal a prescription as any next to diet, to which it is is not inferior for its common and general application, whence you may worthily be stiled the Glyster-pipe family or tribe.

In defence of Purgatives, I know much may and will be said, and that partly from experience, and partly from the writing of the *Adepti*; I shall therefore not pass over that, because many ingenious men may be concerned in the Resolution of it.

And first for the *Arcanum Corallinum*, which is *Paracelsus Diacelitesson*, and is Mercury precipitated by mean of the Liquor Alchaheſt, and corallated by the water of whites of Egges, and is purgative by siege, and a most certain cure for all Feavers, Agues, Pleuresies, *&c.* yea the Hectique it perfectly restores, as also Dropsies, with all Ulcers inward

and outward, and the venereal distemper, with the Gout, *&c.* and its operation is purgative, and that certainly and constantly, so long only as the patient is ill, and no longer.

To which I answer, that first it cures not (*quatenus* purging by siege) for the Horizontal gold, which is the same essentially with the Mercury corallated, cures all the forementioned distempers yet without purgation by stool, and the same doth the *Ladanum* or sweet oyle of Mercury (which is *Helmont* and *Paracelsus* true *Ladanum* without *Opium*) which is only Mercury cohobated so oft and long by that fiery liquor, till it be all made volatile, and then the sweet oyle or tincture of the Sulphur separated from the central Mercury, is the *Ladanum* of Mercury curing universally all diseases (*in tono unisono*) as *Helmont* speaks, yet without purging by siege. So then this purgative virtue that is in this, (*Coral-*

latum

latum Mercurii) is a ſpecifick power given to it from God, by which it looſeth the belly, not promiſcuouſly, but only to ſick parties, and that only ſo long as the diſeaſe remains, but it is not on that ſcore that it cures the Gout, Pox, *&c.* but by virtue of its reſolutive power, by which it penetrates all the digeſtions which are capable of excrements, & reſolves all preternatural Coagulation, in what place ſoever it is, as alſo all extravenated bloud, which after by a peculiar priviledge, it cauſeth to be expelled by ſtool, and ſometimes by vomit, which is accidental to the cure.

The ſame may be ſaid of an Antimonial Panacæa, which I know, and is a certain cure for Agues, Feavers, and Pleureſie, and is only purgative by ſiege; for obtaining which, many that I am acquainted with have been long courting Nature in vain, the effect of curing ſuch and ſuch diſeaſes is not to be attributed to the

purgative quality, but that is an accident following the effect of cure, not neceſſarily as its cauſe; for the purgative virtue may be taken away in this Panacæa, and it made an inſenſible Diaphoretick with no leſs ſucceſs, (rather greater) then while it had a ſolutive virtue.

Yet here by the way take notice of a true or right Purge, it is not like to Scammony, Colocynthida, Jalap, &c. which (*intuitu veneni*) work promiſcuouſly on all that ſhall take them (diſeaſed or no) for a true Purge, of which a Son of Art need not be aſhamed, will never purge ought from a ſound body, but work only on ſuch as are diſeaſed, and that only ſo long as the diſeaſe laſts; ſuch is the *Diacelitateſſon* of *Paracelſus*, and ſuch is this Panacæa of Antimony of which I now ſpeak.

Now as concerning the purging vegetable poyſons, commonly known by the name of Purges, their

name

name contains a meer impoſture, and their manner of working deceives many (and thoſe learned and ingenious) men.

For they by their fermental virulency do infect the bowels, which being ſenſible of their hoſtility, do weep forth their nutritive moiſture, together with the Latex (alwaies at command on ſuch an occaſion) which receiving the venemous impreſſion, are by the heat of the body cadaverated, and caſt forth in various colours, according as the nature of the poyſon is. This with gripings of the bowels, and a nauſeous ſickneſs at the ſtomack, is the effect of the commonly named purges, or rather poyſons (for ſo they are indeed) and this is a main pillar of the pompous fabrick of the *Galeniſts* ſo adored Method.

For it is natural, not only to the bowels, but to all the exquiſitely ſenſible parts, if offended to weep

forth a large quantity of moiſture, to waſh away that character or impreſſion made, as the eyes by ſmoke, the noſe by ſternutatories, the mouth by Pellitory, and ſo the ſtomack and bowels by Aſarum, Colocynthida, Jalap, *&c.* which moiſture is partly the Latex (ready at call) and partly the alimentary humour of the part offended, and the judgement given upon the excrements ſo rejected, is as ſottiſh as if a man ſhould throw pepper or ſalt into a mans eyes, and then bleſs himſelf to ſee how they water, which if let alone would have been well enough.

So that the matter caſt forth by excrement, is not what was before in the body, but what was at the time made by the poyſon; and if ought chance to be avoided which was before excrementitious, it is by meer accident, it being the nature of the poyſon given, to work only on what is vital; with which if ought that

was

was offensive be cast out, let not the Doctor boast of that, for being but accidental, and so hazardable, so great mischief as is threatned by giving poyson into the body, is not to be adventured, in hopes of a casual good.

But moreover I shall give the studious Reader to understand, that in many vegetable Simples under the mask of virulency, great and noble virtues are hidden, which are kept by the poysonous appearance from rash hands, as the apples of the *Hesperides* were feigned to be kept by a watchful Dragon; or as the passage to the Tree of life, was guarded by a flaming sword in the hand of Cherubims.

Thus in Hellebore under the churlish vomitive poyson caused with convulsion both of stomach and nerves, is hidden a most noble remedy against Hypocondriack melancholy, the Gout, Epilepsie, Convulsions,

ſions, and quartain or third day Ague, which ſo baffles Phyſicians, that it is grown to a proverb,

Quartanam neſcit medicus propellere febrim.

So in Colocynthida under the laxative venome is hidden an excellent febrifuge: ſo in Aſarum roots, a gentle remedy for ſlow lingring Feavers; and ſo I could inſtance in Opium and many other Simples.

But he that thinks that the vomitive, laxative, or deleterial qualities in theſe ſimples, are the effective cauſes of the good done by them, is miſtaken, but they are only as a clog to a maſtiffe, or as a ſheath to a ſharp ſword, by which their excellency is not only held back, but alſo notably perverted by this dangerous companion, inſomuch that nature abhorring the malignant virulency, doth not admit oft times of the remedy al-

though sometimes in strong constitutions, where the poyson cannot make that impression, which in weaker bodies it would, the vertue of the concrete through the cloud of its venome, doth yeeld some irradiation of its specifick benignity, to the extinguishing a disease, which through Gods mercy sometimes fals out, but little to the Doctors credit, who gives the bad with the good, being penally blinded with ignorance, only by means of pride and sloth.

What is said of purges or laxatives, may in their kinde be said of Vomits, which *(quatenus talia)* intend only a violence to nature, which sensible of their hostility, rages and cals for help as I may say, from its neighbours (that is the Latex, and the alimentary humour of the part affected) which are oft time prodigally spent, sometimes by vomit, sometimes by siege, sometimes both waies, to wash away that odious character

racter impreſſed, maugre which dili
gence of the Archeus, the impreſſio
ſometimes perſeveres till death
which is effectively cauſed by thi
Medicine (falſly ſo called, being tru
ly the reall poyſon) while the poo
butchered Patient thinking to hav
a diſeaſe only purged away, loſet
his life, either by an obſtinate vomi
ting, or an unconquerable looſneſs.

Thus the other day I heard of on
in *Fleetſtreet* a luſty man, who fo
ſome diſtemper took a purge, whic
(when it was thought it had don
working) had left ſuch a venemou
tincture in the bowels, as was no
waſhed away with fewer then abou
three hundred ſtools, in about thre
daies time, and ſo he had like to paid
for the Doctors folly with the pric
of his life, beſides his money. Ye
this muſt be a brave Art, and he tha
cannot do thus in conſcience, muſ
(*ipſo facto*) be termed an Emperic
and Mountebank.

To

To conclude this venomous vomi-
and laxative ſubject, we yeeld,
vomits and purges (as ſuch)
by accident remove a diſtem-
; inaſmuch as they inrage the Ar-
us, by their venome, which grow-
mad by reaſon of ſo odious a
ſt, rages to and fro without order
reaſon, falling out with what ever
mes in the way, and (as in caſe of
re in the City, the Pipes are broke
) ſo here the next alimentary moi-
re is made uſe of to blot out this
ſture of venom, the ſtomack turned
& down, the bowels torn and gri-
d for moiſture, and in this general
rly burly, perhaps ſomething that
fore was offenſive, is caſt out, and
us is the devil caſt out as it were by
elzebub, or as if a man ſhould rid
s breath of the ſmell of Onions
eating garlick: this is the myſte-
of the *Galeniſts*, which is little
etter then the myſtery of ini-
uity.

A Patient is troubled perhaps with an Ague, and the Doctor in the first place (some I am sure do) orders bloud-letting, that is, by striking a terror into the Archeus, through loss of the bloud, which threatens, and strikes at the root of life, indeavouring to cause it to leave its rage, (which sometimes it doth on the score of terrefaction) but if this prevail not, then is either a vomitive or laxative poyson given inwardly (under the imposed name of a medicine) and by this the Archeus is brought as we may say (*adrestim*) and enforced to play one game for life and all, hoping that in this commotion that is made, the Archeus with the poyson, may cast out what before inraged it, and by being put into a greater danger, may forget or neglect what before provoked it to fury; as a man in imminent danger of his life, will forget or neglect the loss of his goods, which otherwise would

would trouble him sufficiently. I appeal to all ingenious men, if this be not a notable performance, and yet it is the whole of the Doctors craft; besides which he hath nothing but Juleps, and Lozenges, and such trinkets, of which every Confectioner and curious huswife is better stored then he.

Whose method waves still from one extreme to another their potions, and doses (which they call Physick) being so cursedly loathsom, as if they were made to poyson *Cerberus*, insomuch that the sight of many purging potions is enough to make most men and women vomit, to sweeten which, their method stores them with cordial fopperies, of which may truly be said that of the Poet,

Spectatum admissi risum teneatis amici?

Syrups of Clove gelly-flowers, with

with all ſorts of Conſerves, and Preſerves, Marmalads, Quiddenies, and the like are of this liſt, which with Diaſcordium, Methridate, Alchermes, and Theriacle, diſtilled waters, and the like, ſerve (if to nothing elſe) yet to multiply the Doctors Fees, and to enlarge the Apothecaries Bils, and that is enough for them who care for nothing elſe.

Well then, if this be not the way of curing diſeaſes, what is? may a ſtudious and ingenious Reader ask of me: I have hinted it before, and ſhall more fully inſiſt upon it: I ſay adæquate remedies are to be ſtudied for the cure of diſeaſes, and by ſtudy they are to be found, ſuch I mean, which will be to the extinguiſhing a diſeaſe, as water will quench fire.

And this I ſhall be bold to adde, that all the tricks that are uſed by the *Galeniſts*, (as they ſay according to their Method) *viz.* Bleeding, Veſications, Scarifications, Fontinels, Cau-

Cauteries; Diætical prescriptions, *&c.* are but silly poor shifts analogical to *Adams* fig-leaves to hide his nakedness: childish fopperies to deceive their abused Patients, and to make themselves appear diligent (*curando*) while they want adæquate remedies that might be (*morbum medendo*:) therefore my brethren, as many of you as will be (*medici*) and not (*curatores*) study and you will attain such Medicines as will get you both credit and honor, as also gain, and honest rewards from your Patients. God hath not been wanting in bounty, if you will not be wanting in diligence: all his works are mercy and truth, and according to these attributes are the Medicines by him created and appointed, they are merciful remedies, which will restore, not cruel drugs, which will only torment the body, and rob the sick party of their money, and sometimes their lives, they are true Medicines, which

will actually perform what the Patient expects, and the Physician promiseth, and not faithless remedies, which are only like a broken staffe not only to cause him that leans on it to fall, but also to hurt him with its splinters, this is the difference between those which I commend, and the common medicines.

And as I instanced in the Feaver, so in this discovery of Medicines, I shall have eye to that instance, which is indeed a true touchstone to try any Physician by, continual Feavers being analogical to the most violent spontaneously transient disease, and the Quartan being analogical to the most obstinate Chronical disease, (especially if Autumnal, and Hyemal) insomuch that a medicine that will cure all Feavers, continual and intermittent, at all seasons of the year, even in the weakest constitutions, yea although Hectical, will with the like ease cure all Chronick diseases.

Such affinity is between the Feaver and the Gout, that the latter is never without the former, a sensible Febricula either preceding or accompanying any rigorous Paroxysme of the Gout; and few malignant Feavers, without pain in the head, back, or limbs, which is analogicall to the pain of the Gout.

And indeed what are all diseases, but so many and distinct furies of one and the same Archeus, which is variously provoked, according to the varieties of the occasionate peccant matter, or impressed Ideall character, on any of the viscera, from whence by irradiation of the anger of the Archeus, various parts are variously tormented, as the accidentall occasionate matter shall give direction.

Therefore the highest and noblest way of medicine, is by pacifying the Archeus, to bring it to absolute quiet and rest, whereby it neglects

that provocation by which it was incensed, and so the furious Idea being totally blotted out, it repents (as it were) of its former madnesse, and so Nature disposeth of the excrementitious product insensibly.

The preserving therefore in health, consists not in taking of poyson, to the end the Archeus, being another way more enraged, by an eminent danger immediately threatning the life, may be put into a hurly burly, in hopes that its fury, with the poyson taken, if may throw out what ever was peccant before, but in keeping it from fury and rage, if not already provoked, or otherwise appeasing it. And I appeal to all ingenious men, which of the two is the better method.

But this is the height of medicine, and is performable by the glorified, spiritualized, and perfected *Sulphurs*, which by their eminent purity and perfection, and by their fermental irradiation

radiation, at once mortifie whatever is malignant in the body, by which the Archeus finding such powerfull assistance, begins to repent of its madnesse, that it should so disquiet it self and its whole habitation, about a thing so quickly mastered, and with the joy and jubile conceived upon its speedy help found, it cheers up all its parts, which seem revived, as the earth when after winter it begins to smile with buddes and flowers, and so the strength that a while before seemed decayed, appears in short time renued, this is the noble effect of these (truly Astral) medicines.

But to such who cannot attain to this height of Art, (as truly all are not elected hereto) I shal advise other (more easily attainable) medicines, lest I should seem only to desire to Tantalize, and not really to benefit and profit the Reader.

The noble *Helmont* on such a question propounded, that if by purgations and by vomits, cures are not to be expected, how then they may be performed, makes this answer to his own question, to wit, that the ends are to be promoted. If saith he, any filth be in the first rooms or places of digestion, then Abstersives only are to be used, Nature easily and very safely performing the rest. But if any filth be lodged more deeply, then volatile Alcalies are to be used, which cleanse the the body throughly, just as Sope cleanseth Linnen. The same advice I give to such as would become true Sonnes of Art.

There are noble Arcana's in Nature preparable by the great Dissolvent, the liquor Alchahest, which are not for every one to command: although the liquor when prepared be of infinite vertue, yet would I not advise a young Artist so to dote

on that search, as to neglect more easily attainable secrets, especially, since by succedaneous secrets the same diseases may be restored, although not with the same speed or universality, (one of the grand Arcana's curing equally all diseases) yet in a little more time, and with greater cure, as certainly.

I shall therefore here not speak of any Alchahestical preparations, that liquor being difficult to prepare, and rarely possessed; but shall come to the succedaneous Keyes of this Art, which any ingenious man may with industry (with Gods blessing) easily attain.

Although I must ingenuously professe that my mind was so fired with eagernesse after that secret, that I did for nigh ten years make it my main search, which so soon as I knew, and could prepare, my spirit was straightway so satisfied with the knowledge thereof, that I never hitherto prepared it.

For the way as I made it was very tedious, and it in making and using subject to chances, so that although it be (when made) incorruptible, yet the breaking of one Glasse will lose that which otherwise is immortall, nor can it well be used without accurate furnaces both for digestion and distillation, which required to the preparation of medicaments which are to be obtained thereby.

Of this Subject I have spoken largely in a peculiar Treatise on that only Liquor, and in another Treatise, entituled, *The Art of Pyrotechny opened and discovered*; and in a Treatise entituled, *Truth asserted and maintained*, or a Chymicall and Philosophicall resolution of certain questions sent me by one veyling himself under the name of *Philalethes Zeteticus*. All which Tractates I purpose speedily to send abroad, so soon as I find what entertainment this

this Tractate will find in the World.

To which Arcanum if you cannot attain, learn ſaith *Helmont* to make *Alcalies volatile*, that by mean of them you may perfect or make your ſolutions of Bodies.

For fixed Alcalies according to *Helmont's* Doctrine are of wonderfull vertues, inſomuch that he equals them in vertue to the great Arcana's, as being ſo penetrative, that wherever they will not reach, nothing elſe will: whoſe Doctrine I ſhall not repeat, but rather illuſtrate.

Nor ſhall I here ſpeak but only briefly of this Subject, having in a peculiar Treatiſe entituled, *de myſteriis Alcalium*, ſpoken largely of the ſame, to which (as which I intend ſpeedily to make publike) I ſhall remit the ſtudious Reader for full ſatisfaction.

However I ſhall in this place diſcover ſo much (though very briefly) as may ſerve for direction to him that

that is industrious, by what he shall find here, to unlock many secrets of Nature, and those very noble as to the Philosophy of them, and usefull as to the application of them unto mankind.

Know then that Alcalyes are the the fixt Salts of combustible Concretes, fixed by the activity of the fire, which were (before burning) volatile, and meerly fixed in this act of conflagration. In these Salts the seminal vertue is totally extinct, (which is the proper operation of the fire, on whatsoever it can master and overcome) so that they have only a Saline, Diuretick and absterstive vertue, which withall from the fire borrowes a fiery corrosive quality, in which respect it contains a little hostility and reluctancy toward the stomack.

Truth, I know many Chymists according to the sentence of *Quercetan*, do hold that the seminal principles

are

are kept and preserved uncorrupt in the fire, but I rather lean to the contrary judgement of *Helmont*, which experience hath often and satisfactorily convinced me of.

I grant that Alcalies do differ one from the other (*per genera & species*) before the operation of each Agent is received by the Patient (*per materiam recipientis*) and so the uniform Act of burning in stones produceth one sort of Calx or Alcaly, in Oyster-shells another, in Trees another, in Herbs &c. another, and yet this distinction doth not lie in the formal, seminal, Balsamick qualities of the Concrete, but in another quality, or other qualities, which are determined by the specificated forms, although themselves in this act of determination expire, and leave the Salt, as to the first Alcalizate intention of kinne to all other Salts, that are made effectively by *Vulcan*, yet distinguished from all others

others according to the capability of reception of the Agents activity in the Patient, whose specificated form gave the Alcaly a certain distinction in determination, although to its own extinguishment.

All then that remains in the Alcali of the former Concrete, is but a very sleight modicum of the *magnum oportet*, and so Alcalies do differ each from other, although all of them in their primary intention, are of one and the same nature and qualities. Hence it is that the Alcaly of Tartar hath deserved and gotten the name of *Respub. Alcalium*; since whatever vertue is to be found in any Alcaly, may be found in and demonstrated from the *Alcali* of Tartar.

For the fire having no seminal power, it makes what proceeds from it effectively, though not efficiently, for the Salt to speak Philosophically, doth in this act of *Vulcan*'s fury, lay

ly hold on its neighbouring Sulphur, and both being before volatile, they of their own accord melt together into a Salt, and so fix themselves into an Alcalizate Body.

Hence it is that Alcalies are easily volatized, since their generation proceeds not from seminal beginnings, but is a spontaneous Larva, which part of the Salt and Sulphur of the Concrete assume, the better to withstand *Vulcans* fury, as *Mercury* by bare circulation in the fire, will spontaneously assume the larva of a red (and somewhat fixed) Precipitate.

This is the processe of this Anomalous Generation; yet is the product very noble, if especially this fixed body be by art brought back again to a volatile substance.

Which is to be done very successfully by mean of vegetable essentiall Sulphurs (that is distilled Oyls) to which Alcalies have a very neer,

neer, nay an intimate affinity, which may appear first, by the unctuous Apperinesse of Alcalies. Secondly, by their ready mixture with any expressed Oyl, between both which is made a Sope, being a neuter from both. Thirdly, by the greedy mixture of them with Sulphurs mineral, which are known to be unctuous, and of neer kin to Oyls.

Alcalies being thus volatized, become noble medicines, and of excellent use both in their own nature, and to the making of other preparations, of which I shall touch briefly, and so draw toward a conclusion.

Concerning this operation, *Helmont* hath given more light then any that went before him, yet hath he written darkly enough, (although wondrous Philosophically) which as many as understand him with me, will confesse.

I must seriously protest, that for nigh seven years I made about two thou-

thousand experiments to this intent, but was alwayes unsuccessfull, till pondering the words of that old Philosopher concerning this Subject, I found my errors and the truth likewise.

And I do suppose that scarce the hundredth Artist will attain this secret, unless it be from him only who is the giver of every good and perfect gift, to whom alone be all glory and everlasting benediction.

For it is a rare thing to have any of these secrets communicated in form of receipts, or if communicated, yet so that much be left out in the direction, which, without pains, study, and sedulity will never be attained, so I did, and so all have done, who have been masters of secrets, and so I advice each desirous student in this Art to do. And for the help of such, I shall be as candid, as the Lawes of this art will permit and allow.

Now

Now forasmuch as I have undertaken the vindication of noble *Helmont*, and the explication of Nature according to those principles which experience in the fire had taught him, I shall from my own experience also further illustrate what was obscurely laid down by him, in reference to the preparation of noble medicaments.

And as the fire taught *Helmont* to understand *Paracelsus*, so it hath also taught me to understand them both, and by it must every one that would understand Nature truely, and not notionally, have his Philosophy regenerated.

Concerning Alcalies, the noble *Helmont* saith, that being volatized, they equall the vertue of the most noble Arcana's, inasmuch as being indued with an absterfive and resolutive vertue, they passe even to the fourth digestion, and resolve all preternaturall excrements and coagulations

tions in all the Vessels. That they take away all filthy residence, which is in any of the veins, and that they do resolve all (though never so obstinate) obstructions, and so cut off the materiall cause of all apostemations, and ulcers both within and without. That their spirit is so penetrative, and efficacious, that whithersoever it will not reach, nothing else will. And in a word, that as Sope cleanseth linnen, so they cleanse the whole body, and cut off, and cleanse away the material cause of all diseases.

Their spirit is of an admirable dissolving quality, insomuch that it will dissolve any simple Concrete Body, and dissolving will be coagulated upon it, and borrow from the dissolved Body a specificated vertue, which having entrance into the Body, will actually cure deplorable and chronick diseases, as well as all feavers.

This is the ſumme of his Doctrine concerning Alcalies, which is very true, and in which I can be a faithfull witneſſe with him, that he hath born true teſtimony unto Nature.

Of which operation he gives ſome hints in two or thee places; one, where ſpeaking of the Oyl of Cinamon, how it may be made into Salt, he ſaith, that if that Oyl be mixed with its own Alcali, without any water, being circulated three moneths with an occult and ſecret circulation, it is wholly turned into a volatile Salt; of which elſewhere he ſaith, that it is a noble remedy for the Palſy, Epilepſy, &c.

And in another place, where he teacheth (in defect of the Alchaheſticall preparation) to ſever the Sulphur from *Paracelſus Metallus maſculus* (that is Spelter, and is the Sulphur *Glauæ Augurelli*) and to cohobate it with Oyl of Mace, Aniſe, or Therebinth, till it all come over

the Helm in a fetid Oyl, and then to circulate it with an Alcali (as it ought to be) till it be turned into an Elixir of volatile Salt, and after to take away its fetor by rectifying it with good Spirit of Wine, this he commends, and justly, for a cure of very many (if not most, or all) chronicall diseases.

For explication of which Doctrine, let me admonish the Reader, that Salt of Tartar, or any Alcali, may be made severall wayes volatile, and each way yeelding noble medicaments, yet one way far nobler then other.

Now of all wayes, that is the most inferiour, which is done by Oyls, as *Helmont* well notes, that of all Salts, those are most languid which contain the *vita media* of Sulphurs, which he calls (*Sulphurum prosapiam*) cap. 3. *de Duelech*, and therefore these Elixirs do follow the name of the Oyl by which they are

made, and are called *Sal volatile*, or *Elixir volatile*, *Cinamoni*, *Macis*, *Nucis Myristicæ*, *Therebinthinæ*, &c. according as the Oyls are by which the Alcali is made fugitive, and though they are noble medicines, yet are they Specificks subordinate much to universall Arcana's, to which *Helmont* equalls, and that justly the Spirits of Salt of Tartar, which are by a far more secret Art preparable.

Such are the volatile Salts made of Cephalike Herbs, as Rosemary, Sage, &c. which are commended by that Philosopher only, as particular remedies in Feavers, yet such, that if given in due time before the fit, in intermittents, on a fasting stomach, or at any time in continual Feavers, and sweat be provoked, they will never put a faithfull Physitian to derision.

Therefore I give all ingenuous Artists to understand, that Alcalies

are noble Bodies, ordained by God for great uſes to mankind, and may be handled as the Artiſt pleaſeth.

Many ſimple Mechaniſts know to take Oyl expreſſed, and with the Lixivium of Alcalies to boyl it into a Sope, which is a (*Tertium neutrum*) from both the Oyl and the Alcali. But when they have done this, they know not how to proceed further with it, nor do our modern Philoſophers, although they think themſelves wiſe men.

This is the loweſt and moſt inferiour way of preparing Salts, *viz.* with expreſt Oyls which contain much heterogeneity in them, and are full of fuliginous vapours, (as may appear by their ſpeedy growing rancid, eſpecially if once heated) yet notwithſtanding, in their union with Alcalies, there may be much of Philoſophy learned, if it were but duly conſidered, and the effect pondered with its cauſes. Yet this I muſt

ſay, that though the making of Sope be the utmoſt of the Sope-boylers work, it is but the firſt ſtep of the Philoſophers work, and indeed is but an Abortive in Philoſophy, cauſed by violent decoction, by which the Oyl and the Salt enter each other in ſome meaſure, but do not radically penetrate each others profundity, as I ſhall by inſtance make to appear.

For let the beſt Sope be diſtilled, with an acute water ſtinking of an Empyreum, will diſtill of an high coloured fetid Oyl, of a greeniſh cerulcous colour to view in a glaſſe. The *Caput mortuum* being elixated by warm water will give an Alcali fixed as before (though giving an high coloured Lixivium) but the quantity both of Salt and Oyl, leſs then what was taken to make the Sope, and therefore conſiderable part of both, in this decoction into Sope, are turned into an Aqueous

Li-

Liquor, which being rediſtilled, according to *Helmont*'s preſcription, from a fixt body, becomes inſipid like to elemental water, leaving the volatile Salt that was in the Spirit coagulated upon the fixt Body.

By which it is evident that the Oyl and Salt had not ingreſſe to each others profundity, and therefore part of each are ſeparable from the other, the Salt in its Alcalizate, and the Oyl in its unctuous nature; by which may be concluded, that a centrall ingreſſion was not made of each into other.

But as for eſſentiall or diſtilled Oyls, as of Therebinth, Mace, Nutmeg, &c. they by reaſon of their volatility, not abiding decoction, are with difficulty made into a Sape, although by Cohobation upon a Lixivium, they will yeeld a Colloſtrum like to Tarre in colour, which will have the whole taſte and ſmell of the Concrete, and the Oyl

Oyl that diſtills over will be of little vertue, being thus robbed of its ſpecifick odor and taſte, this Colloſtrum will diſſolve (in part) either in water or ſpirit of Wine, leaving part that will not diſſolve, much like to Shoo-makers waxe: of this operation ſome make a ſecret, but it is only triviall, for though by it diſſolved in Spirit of Wine, a good medicine may be made againſt wind in the ſtomack, yet it is not the Elixir of volatile Tartar, but a certain ſubſtance of the Oyl made by the fretting of the Lixivium in decoction, and ſwims upon the Lixivium, nor will be made by any induſtry to mixe with it; the Lixivium then is highly tincted, and poſſibly by long cohobation there might be made an union, but my patience would never ſuffer me to perſiſt to ſee the utmoſt of that operation, eſpecially when I knew a better way.

For to be ingenuous, I tryed severall wayes in pursuance of volatile Alcalies, which upon *Helmont*'s commendation, and *Paracelsus* also, I highly valued, and next to the great Dissolvent made them my search, which I assayed to make severall wayes, which would be tedious here to tell of.

'Tis enough for the Reader, that he know that it is not sufficient for him to be able to make a Sapo with Salts and Oyls, for that is easie in expression, harder in distilled Oyls, and at the best but trivial, forasmuch as the best Sapo, being distilled by a graduall fire, will give, besides a Spirit smelling of an Empyreum, an Oyl of a strong sent, and a Salt (in the *caput mortuum*) Alcalizate and fixt, which shews that this operation is but an abortive birth in Philosophy, nor is the spirit thus got by distillation that noble spirit of Tartar, of which *Helmont* and *Paracel-*

sus

ſun glory, but it is a ſpirit, in which is very little of the nature of the Alcali, and that but very languid, the nobler parts of both Oyl and Salts, being for want of union each with other, ſeparable in their former nature, and qualities.

There is therefore a way far more ſecret, by which is made not a Sapo, but a Salt in form of Sugar-candy, liquable in water or Wine, and volatile, in which are theſe notable and very remarkable things.

First, that one part of Alcali will turn two or three parts of Oyl into meer Salt, without any the leaſt oleaginity, ſave only a very ſmall portion of the Oyl will be turned into a teſtnous gumme, diſtinct from that which is ſalificate.

2. This diſſolves in a liquor, not as Sope, which makes a troubled ſuddy water, but as any other Salt.

3. This being boyled to a Cuticle, will ſhoot like to any other Salt,

lt, tincted according to the Con-
tes colour.

4. The sharpnesse of the Salt is
tally mortified, and it becomes so
ild, as not to offend the mouth,
ough taken alone.

5. The Oyls, though hot and of
very acute taste, yet they retain
ly so much taste and smell, as is
separable from the *vita media*, so
at the medicine is temperate, diu-
tick, and insensibly Diaphoretick.

6. This Salt thus made is totally
olatile, without leaving any fixed
alt in the *Caput mortuum*.

7. This may be done perfectly
ten weeks or lesse, in very great
antity, provided it be according
o *Helmont*'s order, done (*sine aquâ,*
ultâ & artificiosâ circulatione) or
o speak plainly, that the digestion
e made (*in centro profunditatis ma-*
teria.)

8. The heat required ought ne-
er to exceed the heat of the Sunne
in

in the Spring, that is according to the manner of *Helmont*'s Essences, in which heat alone, by Art, the Salt receiveth a fermentall determination from the Oyls, and they on the other hand receive the same from the Salt, and so is made of both a volatile temperate Salt, of the vertue of each parent. For from the Alcali, it receives a vertue Diuretick and abstersive, and from the Oyl a Balsamick Nature, by which it reacheth even unto our Constitutive principles, and in the way resolves whatever preternaturall coagulation it meets with all.

9. This Salt thus elixerate is volatile so, as that it may be dissolved in water, and boyled up again without losse of vertue, in manner of Cremor Tartari, Sal Ammoniack, Sugar, Sugar-Candy, &c.

10. By this means the Sulphur of any mixall or minerall (that may be separated from the Metcuriality and

di-

distilled with Oyls essential) over the helm) may be made into the form of an essentiall Salt; and that by being rectified with spirit of Wine (or with clean water) will lose its strong odor, and thus may be obtained a Medicine for most (or all) Chronicall diseases.

11. This Elixir thus made, contains a communicable ferment to any other Herb, which being digested with it (dissolved in Wine) is by it turned into a volatile Salt, (except only the Fæces of the true vertue of the Concrete.)

12. This Elixir is an absolute Corrector of the venome in all vegetables, which it mortifies immediately, insomuch that Hellebore, Aconitum, Hyosciam, Elaterium, &c. by bare mixing with this Elixir of volatile Tartar, become gentle suddenly, and this done, without any heat stronger then for the hatching of an Egge, and by this Elixir

in

in a short (but very artificiall) decoction may be made volatile Salts of such Herbs, which will not yeeld an Oyl by distilling with water that is an essentiall Oyl, such as Hellebore, Jalap, Briony, Enula Campana, &c. which are noble Medicines thus corrected, having besides their own excellency the united vertue of the Elixir, which alone is a balsamicall Ens of admirable efficacy in deplorable cases.

Whoever then thou art that wouldest be a true Sonne of Art, learn to use Salts according to the true Philosophicall preparation of them, not as the foolish sort of Chymists do, by giving them as they are extracted out of their ashes, thinking no other work to belong to them, then by repeated filtration to make them as crystalline and pure as may be; for although they are noble Subjects, yet their Lixiviate Acrimony is somewhat hostile, and be-

besides this they are unable in their fixt corporeous nature to passe beyond the Vessels of the second digestion, and are cast forth by siege partly, but chiefly by urine.

But being volatized, they become balsamical tinctures, and familiar to our natures, and so are easily admitted to have entrance even to our constitutive principles, (according to the nature of the Concrete, whose Crasis in its volatility it doth contain) and in their passage they clear the Organs of all offensive excrements, and by their gratefull odor they refresh the veins, and blot out all forain Idea's that are impressed on any of the *viscera.*

Now among all fixed Salts, there is none of greater vertue then Salt of Tartar, whence it hath deserved to be called *Alcalium Respublica*, and among all Oyls there is none for its abstersive nature excells Oyl of Therebinth, which is a limpid Oyl, exqui-

quisitely penetrative, and of its own nature eminently diuretick.

By means of this Oyl the Salt of Tartar is made into a volatile Elixir, Crystalline, very pure, and temperate, retaining so much tast and odor of the Therebinth as doth follow necessarily the *vita media*, so as that it may be barely distinguished, and that by an acute palate, this Elixir is mild without sharpnesse, crystallizing like to any other Salt.

And note, that in making this or any other Salt of an essentiall Oyl, when the digestion is compleat, and the Salt without the least oleaginity, will dissolve in water, that then the water which is first drawn off will seem a notable spirit, which yet is not the spirit of volatile Tartar; for that water being saved so long as the eminent taste remains, and when the Salt is nigh drie, put on it again, leaves all its tast behind, and is left insipid, and so at last distilled away with-

without taste, then is that Salt to be distilled or sublimed for the obtaining of *Helmont*'s noble spirit, by him and *Paracelsus* so highly commended.

And thus courteous Reader, imagining your self to be Master of these elixerated Oyls, and essencificated Salts (for all are made by one rule, and therefore learn one and learn all) you may desire to know what excellency is to be found in these beyond what is and may be seen in common medicines.

To answer; first, the way of making the Salts is rather a common place then a single receipt, for make one, and make all the sorts of Essential Salts, so that thus you may commend Salt of Cinnamon, Mace, Nutmeg, Cloves, *&c.* for the curing of the Palsy, Epilepsie, Convulsions, and many other rigorous and Chronick diseases.

But by first cohobating Sulphus

of Antimony, *metallus masculus*, &c. with an Oyl, till they come over the Helm, and then circulating these Oyls with an Alcali into an essentiall Salt, will be had Medicines truly succedaneous to Alchahesticall Arcana's.

And thirdly, thus have you a Key by which you may enter the Closet of the most noble vegetable, suspending its virulency, digesting its crudity, besides which there is no preparation comparable to that of the Liquor Alchahest, to which this is truly and may be adjudged succedaneous.

But that is most solemn, to wit, when the whole Concrete is totally and perfectly reduced into a liquid form, with distinction of all its Heterogeneities, in their severall colours, among which is alway one liquor, eminently distinguishable from the rest in colour, which is in substance but little, yet contains perfectly the

very Crasis of the Concrete: this is the highest of vegetable preparations, especially where the body is resolved in a gentle tepidity, and the Oyl (in such Concretes which yeeld Oyl) separated from the Mercuriall liquor, and both from the Dissolvent, and be after in the same heat decocted into a Salt, which is their first Ens. However, this preparation made by means of elixerated Salts and Oyls, although as to the Crasis of the vegetable, it advance it not to the dignity of that Essence which is made by mean of the Alchahest, yet the medicaments thus made are no whit inferior in vertue, excelling them in generality of Energy. For the liquor Alchahest in its preparations is separated from the body dissolved, and so the Medicament expresseth only the vertue of the Concrete whence it was taken, which is more precise and singular, but here the Elixir of volatile Alcali, together with

the Balſamick tincture of the volatizing Oyl, is united with the Eſſence of the added Vegetable, (as for inſtance, Helleborе, black or white, Aſarum, Opium, Zalap, *&c.*) whereby it is not only endowed with the ſpecifick endowments of the additionall Concrete, but alſo is ennobled by the admirable Abſterſive, and in a manner univerſall power of the aforeſaid Elixir, by which it is enriched with moſt excellent medicinal qualities, and becomes penetrative and ingreſſive as Balſamick and volatile, abſterſive, reſolutive, and diuretick, and gently Diaphoretick, as ſaline and Alcalizate, and beſides this ſpecifically intended and directed according to the particular vertues of its other compounded ſimple, (out of which it forms a reall Salt, void of all virulency, without any loſſe of vertue) by and from which it receives a more peculiar determination.

For between the Oyls eſſentiall

and Salts Alcalizate, there is a fermentall appetite, whereby they close each with other radically and in the Centrall profundity each of other, which give not a Sapo, nor a Colostrum, (which are the triviall products of erring operators) but a reall Salt, mild without Corrosiveneſſe of the Alcali; and temperate without the heat of the Oyl, which then being of kin to Vegetalls, and thus fitted to them, becomes a due and proper Agent to ſaliſie or bring to a Sacharine Salt any Vegetall with which it is mixed and Philoſophically decocted, that is in a Solar heat or rather an animall warmth, wherein in about ten dayes or more as the quantity is, the whole ſubſtance will be tranſmuted into a reall Cryſtallizing Salt, in which the *media vita* of the Concrete only remains, retaining the whole Craſis or vertue not in the leaſt diminiſhed, and ſo the efficacy of the *Species* or Concrete contracts

an intimate union with the Salt or Elixir of Tartar volatile, and both conſpire to the performing of really wonderfull Cures.

Theſe tincted Cryſtalls if you put into pure ſpirit of Wine, and digeſt them in a gentle heat, the ſpirit by reaffuſion, and powring off, as oft as it is tincted, will extract the whole tincture of the Vegetable, leaving the Salt behind robbed of the tincture, by which it may be gathered that the Salt and the tincture are centrally diſtinct, though they have centrally wrought each on other, yet not ſo as to contract an union each with other.

The ſpirit of Wine then diſtilled off in a gentle heat, the tincture will remain, and is the whole Craſis of the Concrete, which is a noble preparation for ſuch Concretes, which are Balſamicall and odoriferous, where the tincture is deſired free from the mixture of the Salts, as to wit, in ſuch caſes, where bare refreſh-

ment without Abstersion is desired and required.

Thus is made the most noble Aroph of *Helmont* out of *Satyrion*, and may be used either the tincture alone, separated from the Salt by extraction with spirit of Wine, or mixed with the Elixir, which I rather approve and choose, unlesse in case where the Back is to be strengthned in women afflicted with wasting, otherwise the Abstersivenesse of the Saline Elixir promotes the cure for the Nephritis and Stone, or gravell of the bladder, wonderfully.

And now my decocting Apothecaries, where are you? Come in upon the Stage with your decoctions, Syrups, Electuaries, Lochsana's, Boles, and the rest of your Trinkets, and bring your Masters the Doctors with you to plead your cause and to maintain and defend you.

The Doctors say of me that I am a Mountebank, and want method, and

I say of them, that they are Methodists, and want Medicaments. Not that you want drugges or slops, you are confessed by all to have more then enough, but yet for all that, in comparison to true Medicaments, you have nothing that truly deserves to be named so.

Blessed be God that I am ignorant when it is a fit time to let blood to preserve health, when to take it away to restore health, when to give poysons to purge, in expectation that Nature being forced to play a desperate game, and reduced to a forc't put, may winne that by adventure, which you by all your Art cannot ascertain her with safe and speedy remedies. But this I know, namely, to cure those diseases by most certain, speedy, and safe Medicaments, which you by your method despair of.

Your method only teacheth you when your medicaments are put to

a Non-plus, to have recourse to such things which my judgement disapproves, and therefore my Conscience abhorres: my method teacheth me what diseases such and such Medicines will restore, and where the disease is more deeply rooted and obstinate, it furnisheth me with more commanding Arcana's.

If the peccant occasionall matter be only in the Concave of the first Vessels, as the stomack, Pylorus, Duodenum, &c. although the Symptomes be never so violent, yet with Abstersive things I undertake the Cure, and perform it; such is the forenamed Elixir, either *per se*, or specificated with any Abstersive Simple.

The most Abstersive Simple that I ever knew among the whole number of Vegetalls, is *Opium*, which of it self is a Narcotick deleteriall venome, but by means of this elixerated Salt it loseth all those odious qualities,

lities, and is a most powerfull sudorifick, anodynous eminently and cures all Feavers though never so acute, and all Agues, yea, although Quartans and Autumnall, which it helps by continued taking, in no long time.

In the correction of which it is observable, that only a feculent sediment is separated, and the rest is totally turned into a volatile Salt, which is not to be excelled in the whole vegetable Family. So corrected, it is most safely administred to the quantity of 20 grains, & is so far from causing sleep compulsively, that it withholds from sleep, especially where the party affected is troubled with a Cough, but against a Cough it is so powerfull, that very well wrote *Helmont* concerning it. *Felicem illum Medicum qui novit lethalia ab Opio separare cum retentâ potestate agendi in Duumviratum.* Happy is that Physitian who knowes how to separate

rate the deadly qualities which are in *opium*, so as that it may retain its vertue of acting upon the Duumviratus.

For this Simple thus corrected, by its innate ſpecificated quality doth work on the ſeat of life, pacifying the Archeus without the leaſt ſtupefaction, but rather keeping the Patient awake, and provoking ſweat either moderate or more ſtrong, as the ſtrength of the party is, and the malignity of the diſeaſe.

Thus it extinguiſheth all defluxions (called catarhs) and on that ſcore is a certain remedy for fluxes, either bloudy, or not, all Coughs (not brought to their higheſt exaſperation, or moſt intimate rooting) in a word, it reſolves by ſweat and urine the cauſe of many diſeaſes, which are not too deeply fixed, and where it will not reach, only a great Arcanum will.

To be brief, many diſeaſes, carrying the face of an Ague, or the like diſtemper,

diſtemper, may ſometimes be beyond this Medicines cure, yet even in ſuch it will give eaſe, and where it will not throughly extinguiſh the malady, there let higher Arcana's be uſed.

Of all Vegetable remedies corrected, this only that I know works by vomit, which (with ſome only) it cauſeth the next day after its taking, I uſually adviſing it after a very light ſupper to bedward laſt, (becauſe it is Diaphoretick) and the next morning it cauſeth a ſpontaneous vomit, with little ſickneſſe or nauſeouſneſſe.

It binds the body for moſt part, and ſo not at all times to be adminiſtred, but with other adviſe added, to ſupply what is defective in it, 'tis ſplenetick in operation, and an admirable remedy againſt wind in the ſtomack or bowels, as alſo againſt Hypochondriatick melancholy.

The ſame way Hellebore corrected is a noble remedy againſt lingring Quartans, and ſo I could inſtance in very

very many Simples, but that time will not permit my enlargement here.

Only this for a close I shall admonish, that this Key being had, the noble Energy of all Vegetables will be at command without the least footsteps of virulency, and so a man may by his own experience (with very much safety) trie and satisfie himself, of what my experience will not permit me to write, nor will my time allotted allow me to mention so far as my experience hath gone.

And by the way as an admonition to our wise Masters of this science, I shall mind them, that in the whole Vegetable Family there is not a simple comparably so Diaphoretick as Opium, which they account of all Vegetables the most cold, in which let them learn from me, that the Narcotick virulency may be separated, without altering the specifick vertue in the least, and then it is anodynous with much pleasure to the Patient,

Patient, and a help for great maladies, giving eaſe and comfort in moſt, but prejudiciall in none, (ſave only an obſtinate coſtiveneſſe) it being the ſpecifick quality of that medicine to bind the belly, which it doth in moſt, yet ſo as to appear like a purge to ſome, but thoſe very rarely.

In Zalap, Rhabarb, and all purgative Medicines ſo called (or rather vegetall poyſons) it takes away the virulency totally, without the leaſt remain of the ſame, and is then either Diaphoretick or Diuretick, or rather both, without any moleſtation to the Patient, and thus a certain remedy for all acute, and many Chronicall (not too highly graduated) maladies.

If any then demand of me an account of my myſtery and method, I anſwer: By the Symptomes I judge of the diſeaſe, and according to the ſtrength of the Patient, and the rigor of the diſtemper I order my medicines accordingly.

Acute

Acute diſeaſes, and many Chroaicall not too highly graduated I cure by the Elixir of volatile Tartar alone, given in Wine, or elſe ſpecificated with ſome Vegetable, as I ſee occaſion. And with the bleſſing of God can promiſe the Patient cure to their comfort, and perform it to my own credit.

But where either the diſeaſe is too high, or Nature too ſuccumbent, there I volatize Sulphurs by eſſentiall Oyls, and make them into Elixirs, and after give them a ſpecification from reſtorative aromatick Balſoms.

And yet beyond this there is a way to make ſuch a ſpirit of Tartar which is ſecond to none but the great Diſſolvent, of which I ſhall not ſpeak here, having already tranſgreſſed the bounds prefixt to this Treatiſe, and beſides in my other Treatiſe concerning the Art of Pyrotechny, it is fully handled, and with as much candor as can be expected.

I shall at present conclude, advising the Captious Reader either to mend what I have done, or to forbear his censure; and the studious Artist I shall advise to go on in his begun task with cheerfulnesse and diligence; for true Medicine is a serious and weighty matter, according to the Poet,

——Facilis descensus Averni,
Sed——superas evadere ad auras
Hic labor hoc opus est.——

FINIS.

Lector vive, vale; & si quid scis rectius [illegible]
Candidus imperti; si non, his utere [illegible]

1334
E.1615
3

The most WONDEREVL And true RELATION of Master JOHN MACKLAIN Minister of Gods Word

at *Lesbury* in the County of *Northumberland*, who being one hundred and sixteen years of age, was miraculously restored to a youthful vigour and complexion, new haire growing upon his head, new teeth in his mouth, and his eyes restored to a most cleer and perfect sight, after the use of Spectacles for almost forty years together.

Also his recovery to a perfect strength again in every part of his body, so that now he preacheth constantly every Lords day in the Parish aforesaid.

Printed for T. Vere & W. Gilbertson, 1657.